

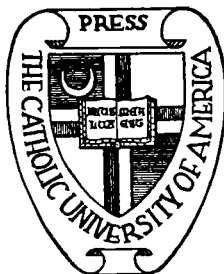
THE CATHOLIC UNIVERSITY OF AMERICA
PATRISTIC STUDIES
VOL. LIX

THE STYLE OF POPE ST. LEO THE GREAT

A Dissertation

SUBMITTED TO THE FACULTY OF THE GRADUATE SCHOOL OF ARTS AND
SCIENCES OF THE CATHOLIC UNIVERSITY OF AMERICA IN PARTIAL
FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE OF
DOCTOR OF PHILOSOPHY

BY
✓
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of the
Archdiocese of Newark



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HISDEM NOSTRIS EXHORTATIONIBUS INCITARI.

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PREFACE

Pope St. Sixtus III died August 19, 440. The days that immediately followed are described in the *Chronicle of Prosper*:

Defuncto Xysto episcopo XL amplius diebus Romana Ecclesia sine antistite fuit, mirabile pace atque patientia praesentiam diaconi Leonis expectans, quem tunc inter Aetium et Albinum amicitias redintegrandem Galliae detinebant, quasi ideo longius esset abductus, ut et electi meritum et eligentium iudicium probaretur.

The new Pope spent the twenty-one years of his pontificate earning the title of *Great* by his defense of the Church of Rome against the heresies of Nestorius and Eutyches and the City of Rome against the invasions of Attila and Genseric.

The only evidence for his distinguished education is the breadth of his knowledge and the purity of his literary style. But in spite of the lavish praise unanimously accorded his writings, his language and style have not yet been systematically examined. In 1908, Steeger wrote on the *clausulae* in the *Sermons*, and in 1912 Pschmidt published a study on Leo the preacher. Pschmidt's work, however, is mainly concerned with the content of the *Sermons*. No linguistic study on the *Letters* has as yet been published. In the present work an attempt is made to examine thoroughly Leo's use of the devices of rhetoric in both his *Sermons* and *Letters*, and to determine as concretely as possible his place as a stylist among the contemporary and near-contemporary Latin writers of the fourth and fifth centuries A. D. In general, the procedure followed has been the same as that adopted in previous studies on style in the Catholic University of America Patristic Studies. The statistical method has been followed throughout, as this method, when carefully used, makes possible a definite and objective evaluation of an author's style. Attention has not been confined to Leo. Comparisons have been made with other Patristic writers, whose style has been studied in previous monographs. Particular attention has been given to comparing the style of St. Leo with that of St. Augustine's *Sermones ad Populum*, as investigated by Barry, and with that of St. Hilary of Poitiers, as studied by Buttell. I have

reduced their frequencies proportionately to correspond to 510 half-pages of Migne text, which is the number of full columns occupied therein by the *Sermons* and *Letters* examined in this study.

The Migne reprint of Ballerini was the only text available for the *Sermons*. The *Letters* have been studied in the recent editions of Schwartz and Silva-Tarouca. Together they contain very nearly all the genuine extant *Letters*. Silva-Tarouca's edition is quoted by the number of the letter and the lines of his edition. Schwartz is cited by number, page, and line. There is included a table of correspondences of the numbering of the *Letters* in the two editions used and in Migne.

I owe a very great debt to my Ordinary, the Most Reverend Thomas Joseph Walsh, Archbishop of Newark, for allowing me to continue my studies at the Catholic University. My sincere appreciation is due Dr. Martin R. P. McGuire, Associate Professor of Latin and Greek, and Dean of the Graduate School of Arts and Sciences, for suggesting the topic of this investigation, and for his scholarly assistance in its development. I wish also to thank the Secretary-General of the University and Head of the Department of Latin and Greek, Dr. Roy J. Deferrari, and the Reverend Dr. Bernard H. Skahill, Assistant Professor of Greek and Latin, for reading the manuscript, and for valuable suggestions.

Feast of St. Robert Bellarmine, 1939.
Washington, D. C.

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CONCORDANCE TABLE OF THE LETTERS

Silva-Tarouca	Schwartz	Migne	Silva-Tarouca	Schwartz	Migne
1	2	24	36	51	95
2	3	23	37	54	104
3	7	29	38	55	105
4	8	30	39	56	106
4 B	11	31	40	57	107
5	..	28	41	64	114
6	5	35	42	66	119
7	13	34	43	105	109
8	12	33	44	53	102
9	10	32	45	61	115
10	15	37	46	62	116
11	16	38	47	63	117
12	18	44	48	67	121
12 B	13	43	49	68	122
13	23	45	50	69	123
14	24	51	51	72	126
15	19	50	52	73	127
15 B	34	59	53	82	139
16	9	54	54	74	130
17	28	60	55	75	129
18	27	61	56	77	131
19	30	69	57	81	136
20	29	70	58	86	142
21	33	75	59	84	143
22	36	78	60	106	144
23	35	79	61	87	145
24	37	80	62	88	146
25	38	81	63	89	147
26	41	83	64	92	148
27	42	84	65	90-91	149-150
28	43	85	66	107	151
28 B	44	87	67	93	152
29	40	86	68	94	153
30	45	88	69	103	164
31	47	90	70	104	165
31 B	46	89	72	99	162
32	48	91		1	20
33	49	92		4	72
34	52	93		6	27
35	50	94		14	36

Silva-Tarouca	Schwartz	Migne	Silva-Tarouca	Schwartz	Migne
	17	39		79	135
	20	47		80	137
	21	49		83	140
	22	48		85	141
	25	43		95	155
	31	71		96	154
	32	74		97	156
	39	82		98	158
	58	111		100	160
	59	112		101	161
	60	113		102	157
	65	118		112	103
	70	125		113	124
	76	128		116	163
	78	134			

CHAPTER I

FIGURES OF REDUNDANCY

The figures of redundancy, arsis-thesis, pleonasm, and periphrasis or circumlocution, are sometimes classified as figures of amplification.¹ As either designation suggests, they consist in the use of more words than are strictly required for the complete expression of a thought. Besides enlivening and adorning the style, these figures have the value of more precisely defining a point, and of arresting attention by repetition.

A. *Arsis-Thesis*

Arsis-thesis is the representation of an idea first positively, then negatively, or the reverse.² Though of undoubted rhetorical value, especially in oratory, this figure has the virtue of doubly defining a thought by saying what it is not, as well as what it is. The exact form of this figure excludes any subjective evaluation, which must enter somewhat into the treatment of the other forms of redundancy.

The following examples illustrate Leo's use of the negative-positive form of arsis-thesis.

serm. 1: non verecundiae, sed ingratae mentis.

ibid. 3, 4: non solum vobis, sed etiam mihi.

ibid. 5, 3: non temere, sed fideliter.

ibid. 8: non de muneris pensatur pondere, sed de benevolentiae quantitate.

ibid. 10, 1: quantum quis possit, quantumque non possit.

epist. ST. 26, 5: *non sola* assertionem verborum, *sed* ipsis iam operum effectibus demonstrantes, ad defensionem Catholicae fidei divinum in vobis vigere praesidium, quo utique *non solum* Ecclesiae status, *sed* etiam vestri robur munitur imperii. . . .

ibid. 55, 49: ut *nihil* te novum docere demonstres *sed* ea omnium insinuare pectoribus quae venerandae memoriae patres consona praedicatione docuerunt. . . .

ibid. Schw. 79, p. 89, 10: *non* ad sola clericorum consilia transtulisses, quia sicut in mala suasionem delinquitur, *ita* et in mala consensione peccatur.

¹ Cf. Barry, p. 21; Adams, p. 118.

² Volkmann, p. 560.

ibid. 96, p. 101, 27: agnoscentes vos non amisisse propria, sed maiora meruisse.

ibid. ST. 60, 15: ut ea quae ab ipso spei nostrae auctore fundata sunt, *nulla* perversorum hominum improbitate violentur, *sed* ad perpetem Ecclesiae tranquillitatem *secura pace* permaneant.

The following examples illustrate this figure in its positive-negative form.

serm. 3, 3: Manet ergo dispositio veritatis, et beatus Petrus in accepta fortitudine petrae *perseverans*, suscepta Ecclesiae gubernacula *non reliquit*.

ibid. 9, 4: passionem et resurrectionem ejus *simulatam* dicunt fuisse, *non veram*.

ibid. 10, 2: brevi nec semper. . .

ibid. 14, 2: *Modicum* est enim quod pauperi satis est. Nec victus illius nec vestitus *oneratus* est . . . et nuditas quae indiget *operiri* poscit, *non ornari*.

ibid. 18, 1: Hoc incitamento *formidinem* sublatam esse, *non pugnam*.

ibid. 20, 1: ut Evangelium gratiae velamen legis tolleret, non instituta destrueret.

ibid. 20, 1: mandata vero et praecepta moralia sicut sint edita perseverant . . . et apud Christianam devotionem augmento crescent, non cessatione deficiunt.

ibid. 24, 4: ab hoc sacramento, dilectissimi, insanus Manicheorum error alienus est, nec ullum habent in Christi regeneratione consortium.

ibid. 26, 3: diligat quod diligit Pater, et in nullo ab Auctore suo dissentiat.

ibid. 45, 1: Virtus, dilectissimi, et sapientia fidei Christianae, amor Dei est, et amor proximi; neque ullo caret pietatis officio, cui studium est colere Dominum, et juvare conservum.

ibid. 45, 1: *cujus* iter efficit virtutum petra solidum, non vitiorum arena succiduum.

epist. Schw. 113, p. 160, 38: *acceperunt* justi, *non dederunt* coronas, et de fortitudine fidelium *exempla* nata sunt patientiae, *non dona* iustitiae.

ibid. ST. 5, 91: Qui enim *verus* est Deus, idem *verus* est homo, et *nullum* est in hac unitate *mendacium*.

ibid. 16, 7: divinam misericordiam posco, ut cordi vestro id quod est veritatis inspiret, neque falli vos in aliquo humanarum aemulationum fraude patiat.

The following are representative of passages in Leo where a positive-negative closely follows a negative-positive, or where one figure contains two or more negatives and one positive, or the reverse.

- serm. 3, 1: *non* per generationum tramitem curritur, *nec* quod caro et sanguis creavit, eligitur; *sed* cessante privilegio patrum . . . eos rectores Ecclesia accipit, quos Spiritus Sanctus preparavit; ut . . . *non* praerogativa terrenae originis obtineat unctionem, *sed* dignatio coelestis gratiae gignat antistitem.
- ibid. 4, 2: quia te Pater meus docuit, *nec* terrena opinio te fefellit, *sed* inspiratio coelestis instruxit; et *non* caro *nec* sanguis *sed* ille me tibi, cujus sum unigenitus Filius, indicavit.
- ibid. 19, 2: ut *non solum* a cibis, *sed etiam* ab omnibus carnalibus desideriis temperetur. Alioquin superfluum est *suscipere* esuriam, et iniquam *non deponere* voluntatem; reciso *affligi* cibo, et a concepto *non resilire* peccato. *Carnale est, non spiritale* jejunium, ubi soli corpori non pareitur, et in iis quae omnibus deliciis nocentiora sunt, permanetur.
- ibid. 22, 2: Venit enim Dominus Jesus Christus contagia nostra *auferre, non perpeti; nec* succumbere vitiis, *sed* mederi.
- ibid. 37, 2: *non* eum imperantem daemonibus, *non* mortuos suscitantem, *non* caecis visum, *aut* claudis gressum, *aut* mutis eloquium reformantem, *nec* in aliqua divinarum virtutum actione viderunt; *sed* puerum silentem, quietum, et sub matris sollicitudine constitutum.
- ibid. 92, 3: Thesaurus cuique est suae cupiditatis affectus, qui si de appetitu est terrenorum, *non* beatos facit sui participatione, *sed* miseros. Hi vero qui ea quae sursum sunt sapiunt, *non* quae super terram, *nec* perituris intenti sunt, *sed* aeternis. . . .
- epist. ST. 6, 57: *Nec* Verbum igitur in carnem, *nec* in Verbum caro mutata est, *sed* utrumque in uno manet et unus in utroque est, *non* diversitate divisus, *non* permixtione confusus, *nec* alter ex Patre alter ex matre, *sed* idem aliter ex Patre ante omne principium, aliter de matre in fine saeculorum. . . .
- ibid. 15 B, 118: ab omni sacramento christianae religionis *alienus, et nec* sponsum agnoscens *nec* sponsam intellegens, nuptiali *non* potest interesse convivio.
- ibid. 38, 11: ut abstersa erroris caligine in omnium cordibus purissimum lumen oriretur, *nec* de infirmatis quorundam animis tenebrosus ille exultaret inimicus, quem *non solum* hi, qui inlaesi steterunt *sed etiam* hi, quos fecerat nutare superarunt. . . .
- ibid. 15B, 145: Unde *non* Deum tantum dicimus Christum sicut heretici Manichaei, *nec* hominem tantum sicut heretici Fotiniani, *nec* ita hominem ut aliquid ei desit quod ad humanam certum est pertinere naturam, sive animam, sive mentem rationalem, sive carnem quae non de femina sumpta sit, *sed* facta de Verbo in carnem converso atque mutato. . . . *Nec* dicimus quod beata virgo Maria hominem sine deitate conceperit. . . . *Sed* dicimus Christum Dei Filium Deum verum natum de Deo Patre. . . .
- ibid. 39, 72: absit enim a conscientia mea ut tam prava cupiditas meis studiis adiuvetur, ac *non potius* et meo et omnium qui *non* alta sapiunt *sed* humilibus consentiunt, opere subruatur.

ibid. 5, 6: Quid autem iniquius impia *sapere*, et sapientioribus doctioribusque *non cedere* . . . *non* ad propheticas voces, *non* ad apostolicas litteras, *nec* ad evangelicas auctoritates, *sed* ad semetipsos recurrunt.

FREQUENCY OF ARSIS-THESIS

	Sermons	Letters	Total
No. of Migne Half-Pages	309	201	510
Negative-Positive	360	123	483
Positive-Negative	117	54	171

Computing the frequency in accordance with the method explained in the Preface, we subjoin a comparative, numerical estimate of the use of arsis-thesis in the *Works* of Leo, Hilary,³ and Augustine.⁴

TABLE OF COMPARISON

	No. of Migne Half-Pages	No. of Figures
Leo	510	654
Augustine (Sermons)	510	433
Hilary	510	475

St. Leo's use of arsis-thesis is thus somewhat more frequent than St. Augustine's, which has been described as highly effective,⁵ and St. Hilary's. The latter's need of this device has been defined as frequent.⁶ The ratio between the negative-positive type and the positive-negative confirms Aristotle's remark on the lesser frequency of the latter; and the examples of this form observed in Leo also confirm the same authority's observation to the effect that the positive-negative is the more rhetorical form of this figure. A further consideration affecting frequency is the brevity of many of the letters, which hardly allows for the more cumulative forms of arsis-thesis.

B. *Pleonasm*

Pleonasm is the joining of words, phrases, and clauses, which have about the same meaning.⁷ Its rhetorical nature consists in

³ Buttell, p. 34.

⁵ *Ibid.*

⁷ Quint. 9, 3, 46.

⁴ Barry, p. 29.

⁶ Buttell, p. 35.

the presenting of a single idea under the form of juxtaposition, which adds greatly to the force of the argument and the beauty of the composition. Leo employs this figure very frequently in the simple but very effective form of pairs of synonymous words. This usage is shown in the following examples which are grouped under nouns, adjectives, verbs, and adverbs.

1. Nouns

serm. 1: anima mea ac spiritus, caro et lingua
 ibid. 3, 3: officiorum atque curarum
 ibid. 16, 1: germinibus et seminibus
 ibid. 4: sacrilegum atque blasphemum
 ibid. 18, 1: dierum temporumque
 ibid. 22, 2: usu et consuetudine
 ibid. 27, 1: venerator et cultor
 ibid. 39, 1: adversitates et praelia
 ibid. 54, 1: imaginibus figurisque
 ibid. 76, 6: vocis et linguae
 ibid. 35, 3: otio desidiaque
 ibid. 88, 4: omnes gradus omnesque ordines
 epist. ST. 19, 23: scientiam atque doctrinam
 ibid. 44, 49: principibus ac potestatibus
 ibid. 54, 51: verbis vel syllabis
 ibid. Schw. 31, p. 32, 13: diligentia et sollicitudine
 ibid. 79, p. 89, 2: in tuam gratiam affectionemque
 ibid. 102, p. 109, 20: quietis et pacis
 ibid. p. 103-32: aeris caelique
 ibid. ST. 20, 12: nulla semina nulla vestigia
 ibid. 23, 28: palmam et coronam
 ibid. 49, 26: conniventiae vel negligentiae

2. Adjectives

serm. 7: notum et familiare
 ibid. 8: impia et profana
 ibid. 10, 2: vilem atque sordentem
 ibid. 18, 3: praestante et adjuvante
 ibid. 22, 3: inviolata virginitas
 ibid. 22, 4: vagientem atque lacrymantem
 ibid. 23, 1: par atque eadem
 ibid. 23, 5: visibilis et corporalis
 ibid. 25, 4: mixta contagia
 ibid. 40, 2: indefessus et pervigil

ibid. 41, 1: dolosus et versutus
 ibid. 44, 3: vicinum et contiguum
 ibid. 51, 4: manifestum atque perspicuum
 ibid. 57, 2: inconditas et dissonas
 ibid. 59, 8: iniquis et impiis
 ibid. 71, 3: diligenti curiosoque
 ibid. 76, 4: exitiabile et mortiferum
 ibid. 82, 1: speciali et propria
 ibid. 89, 1: onerosum aut arduum
 ibid. 93, 2: rationalis homo
 epist. ST. 5, 6: sapientioribus doctioribusque
 ibid. 2, 26: idoneam aptamque
 ibid. 4, 21: similis atque conformis
 ibid. 9, 10: blasphemias et impias
 ibid. 18, 19: pios et catholicos
 ibid. 39, 31: inordinato pravoque
 ibid. 40, 5: constanti fixoque
 ibid. 61, 20: plenis atque perfectis
 ibid. 5, 13: communem et indiscretam
 ibid. 1, 7: imperiales et publicas
 ibid. 15B, 150: converso atque mutato
 ibid. 20, 21: simplex et absolutum
 ibid. 31: concors et una

3. Verbs

serm. 3, 1: nom desperamus neque deficimus
ibid. 4, 3: exagitare, elidere
 ibid. 23, 5: considerate et advertite
 ibid. 25, 3: exsecratur et damnat
 ibid. 52, 3: stravit et percussit
 ibid. 66, 4: egit et pertulit
 ibid. 69, 3: subire et perpeti
 ibid. 54, 5: insonaret ac diceret
 ibid. 71, 6: sanari ac levare
 epist. Schw. p. xxxxi, 13: reprobarer et damnerer
 ibid. 32, p. 33, 5: videmus aut sapimus
 ibid. ST. 4, 25: doleo multumque contristor
 ibid. 10, 8: honoratur et colitur
 ibid. 17, 7: gaudere et exultare
 ibid. 39, 120: hortor et moneo

4. Adverbs

serm. 28, 1: incommutabiliter atque intemporaliter
 ibid. 39, 5: impigre atque intrepide

- ibid. 45, 1: apte et utiliter
 ibid. 45, 2: simul atque conjunctim
 ibid. 47, 1: condigne et congrue
 ibid. 52, 1: plane ac lucide
 ibid. 56, 3: contumeliose et procaciter
 ibid. 71, 5: perverse ac turpiter
 ibid. 89, 2: peculiariter atque privatim
 epist. ST. 15B, 70: sempiternae atque intemporaliter
 ibid. 61, 29: incommutabiliter perpetueque
 ibid. 69, 116: plene atque perfecte
 ibid. Schw. 58, p. 63, 11: sedulo ac diligenter
 ibid. 113, p. 159, 25: separatim atque sejunctim

The following are typical examples of Leo's use of pleonasm in clauses and phrases.

- serm. 2, 2: quando *simul adsunt, et uno lumine micant* tot speciosissima *tabernacula* Dei, tot *membra* excellentissima corporis Christi.
 ibid. 4, 2: *congregabuntur* ante thronum potentiae ejus *omnium gentium populi*; et *quidquid hominum universis saeculis toto orbe terrarum progenitum est, in conspectu judicantis astitit*.
 ibid. 14, 1: pigro otio et inertis desidia.
 ibid. 15, 2: Novit Dominus omnium vires, et scit Justus Inspector de qua mensura quisque quid tribuat.
 ibid. 16, 3: Hujus *arte* Basilides, hujus Marcion callet *ingenio*, hoc *duce* agitur Sabellius, hoc praecipitur *rectore* Photinus, hujus *potestati* famulatur Arius, hujus *spiritui* servit Eunomius; tota denique bestiarum talium cohors *hoc praeside* ab Ecclesiae unitate discessit, *hoc magistro* a veritate descivit.
 ibid. 18, 2: potentes munitiones et arma victricia
 ibid. 23, 3: ut scilicet natam humano generi salutem diabolus ignoraret, et spiritali latente conceptu, quem non alium videret quam alios, non aliter crederet natum esse quam caeteros.
 ibid. 27, 2: in adoptionem veniunt alieni, et in haereditatem ingrediuntur extranei
 ibid. 33, 1: et cunctas nationes a veri Dei cultu impius dudum error averterat, et ipse peculiaris Dei populus Israel ab institutis legalibus pene totus exciderat, conclusis omnibus sub peccato, omnium miseretur. Deficiente enim ubique justitia, et toto mundo in vana et maligna prolapso. . . .
 ibid. 58, 4: Qui vero verum, dilectissimi, totumque hominem assumpsit, veros et corporis sensus et animi suscepti affectus. . . .
 ibid. 76, 7: multum insipientibus et nimium a lumine veritatis aversis.
 ibid. 50, 5: non segniter neque cum torpore
 ibid. 51, 4: quid hoc stabilius, quid firmius

- ibid. 34, 5: nihil ergo cum huiusmodi hominibus commune sit cuiquam Christiano, nulla cum talibus habeatur societas, nullumque consortium
- ibid. 64, 2: multis saepe significationibus nuntiatus, et prophetica diu pollicitatione promissus
- ibid. 92, 3: fructuum ejus congregatio laborumque collectio
- ibid. 95, 9: hi sunt pacifici, hi bene unanimes, sancteque concordēs
- ibid. 94, 2: ieiunate ab adversis, abstinete a contrariis
- ibid. 56, 3: aperta potentia et manifesta virtute
- ibid. 41, 2: Nemo igitur se fallat, dilectissimi, nemo se decipiat
- epist. Schw. 20, p. 22, 22: Prorupit in apertum perfidia quae latebat
- ibid. 100, p. 108, 2: ferte universa patienter et confortato corde Dominum fideliter sustinete
- ibid. 101, p. 108, 15: Laetificatus valde sum et plurimum delectatus . . .
- ibid. 113, p. 160, 11: hominem Christum Jesum simulatorie omnia credit egisse nec humanum in ipso corpus, sed phantasticum corporis speciem oculis apparuisse cernentium
- ibid. ST. 10, 8: in nullo dissimilem, in nullo vultis esse discordem
- ibid. 15, 17: per vim coacti
- ibid. 28, 36: examinatis omnibus atque perpensis
- ibid. 41, 21: ut et fraterna universitas et omnium fidelium corda cognoscant
- ibid. 69, 123: simili anathemate parique execratione damnamus
- ibid. 40, 16: satis illi sufficit
- ibid. 56, 80: collecta in unum fraternitate unanimiter ordinetur.

The following instances of pleonasm are quoted to illustrate Leo's use of this figure in phrases that belong grammatically under the heading of genitive of identity.⁸

- serm. 3, 1: per propaginem sui seminis
- ibid.: ad exiguitatis meae tenuitatem
- ibid. 20, 3: sub paucorum brevitate verborum
- ibid. 28, 3: a iugo diri dominationis
- ibid. 48, 2: probitate recte agentium
- ibid. 48, 3: puritas castitatis
- ibid. 49, 4: malignitas frementis inimici
- ibid. 51, 2: constantiae fortitudinem
- ibid. 56, 4: quietem placidi soporis
- epist. ST. 5, 105: infantia parvuli
- ibid. 15B, 40: desidia torpore
- ibid. 28B, 6: erroris maculam
- ibid. 70, 139: homo nostrae generis nostraeque naturae

⁸ Leumann-Hofmann, p. 395.

FREQUENCY OF PLEONASM

	Sermons	Letters	Total
No. of Half-Pages	309	201	510
No. of Figures:			
Nouns	51	14	
Adjectives	54	28	
Verbs	16	13	
Adverbs	9	12	
Clauses and Phrases.....	95	42	

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	334
Augustine (Sermons).....	510	126
Hilary	510	73

According to the data furnished on the use of this rhetorical device in the *Soliloquies* and *Dialogues* of St. Augustine, it appears in them more than three times as often as in the *Sermons*.⁹ Numerically, therefore, Leo is to be placed midway between Augustine, the popular preacher, and Augustine, the formal stylist.

Comparing the frequency in Leo himself, between the *Sermons* and the *Letters*, there is a majority in the *Sermons* by a ratio better than 2:1. From the nature of pleonasm—to impress by unobtrusive repetition—it seems that the ratio should be greater between composition intended to be heard, and other forms which can be read at leisure, and repeatedly, if necessary. Leo's sermon style is reflected more in his *Letters*, rather than the reverse, with considerable pleonastic fullness discernible in both.

C. *Periphrasis*

This third mode of amplification, also called *circumlocutio*, is a round-about way of expression. It is a diffuseness of words which presents a thought in a more pleasing way.¹⁰

If the line separating the grammatical from the rhetorical is

⁹ Bogan, p. 107.

¹⁰ Quint. 8, 6, 59.

¹¹ Campbell, p. 25.

uncertain,¹¹ the uncertainty, and consequent subjective estimate of a figure, is heightened when a further separation must be made, as here, between deliberate periphrasis and a certain fullness of expression imposed upon Leo by the precision required by the dogmatic content of his subject.

Antonomasia is generally, if not always, periphrastic in form, and therefore must be considered in discussing amplitude of expression. The usual order, however, has been followed here, leaving all examples of antonomasia for separate presentation.

serm. 3, 4: in persona humilitatis meae

ibid. 4, 4: in sacro beatae dormitionis toro eadem qua praesedit carne requiescit

ibid. 5, 3: in eo Deus non poenitet, in quo secundum aeternum placitum non potest aliud velle quam voluit.

ibid. 33, 1: Providentia namque misericordiae Dei dispositum habens pereunti mundo in novissimis temporibus subvenire, salvationem omnium gentium praefinivit in Christo

ibid. 46, 3: inconcusso corde servantes ab omnibus haereticorum ieiunate mendaciis, et ita vobis misericordiae opera credite profutura, ita fructuose habendam continentiae puritatem, si mentes vestrae nulla pravarum opinionum contaminatione sorduerint. Abjicite exosa Domino sapientiae mundanae argumenta. . . .

ibid. 73, 1: ut nequitiae hostilis adversitas de eo quod vicerat vinceretur.

ibid. 75, 5: Ipse enim Spiritus veritatis facit domum gloriae suae luminis sui nitore fulgere. . . .

ibid. 77, 5: Ego autem qui hoc sum cum Patre quod Pater est, individuus cum genitore permaneo. . . .

ibid. 96, 2: Manens quod erat, dignatus est esse quod non erat . . . integram sibi nostram perfectamque naturam veritate et carnis et animae univit et . . . nec editionem partus, nec primordia fastivit infantiae, ut Verbum Dei Patris humanam sibi inesse substantiam, et Deitatis potentia et carnis infirmitate loqueretur, de corpore habens corporeas actiones, et spiritales de Deitate virtutes.

epist. ST. 4, 32: Sedis enim apostolicae moderatio hanc temperantiam servat.

ibid. 7, 29: quos ex latere meo vice mea misi

ibid. 23, 3: vestiens se humilitate servili

ibid. 32, 1: facile in se intuentium oculos animosque converteret. . . .

Dedit ergo aspicientibus intellectum, qui praestitit signum; et quod fecit intellegi, fecit inquiri, et se inveniendum obtulit inquisitus.

ibid. 33, 4: et caede generali universae civitatis illius in aeternam gloriam transituram trucidat infantiam

- ibid. 52, 4: Aurem servi jam ipsa sectione demortuam, et a compage viventis corporis alienam, in sedem dehonestati capitis revocat manus Christi.
- ibid. 18, 14: non fefellit famulam et discipulam veritatis quantum simplicibus infunderetur veneni per illa loquacis hominis colorata mendacia.
- ibid. 52, 39: reliqua quae secuta fuerint
- ibid. Schw. p. 87, 27: crescit augmentis
- ibid. p. 102, 20: in malitia sua inconvertibilis perseverans per vasa irae et suae apta fallaciae falso diligentiae nomine, dum veritatem se mentitur inquirere, mendacit desiderat seminare.

One of the functions of periphrasis enumerated by Quintilian ¹² is to veil the indelicate. Two approaches to this use were noted in Leo (serm. 28, 3; epist. 52, 39).

Periphrasis is not treated in the studies on the style of Sts. Gregory of Nyssa, Gregory of Nazianzus, Ambrose, or on that of the *Letters* of St. Augustine. In the studies that include this figure as a mode of amplification, there is great hesitation in giving statistics,¹³ because of the highly subjective character of periphrasis. The eighty instances in the *Sermons* of St. Leo and the fifteen in the *Letters* are offered with the same caution. This subjectivity renders any comparison practically valueless. The representative examples given from Augustine's *Sermons* are similar to the type deliberately excluded from the statistics on Hilary. The examples in the present study approach much closer to the latter, who is credited with seventy instances.

Despite the tentative nature of the conclusions on periphrasis, there is solid foundation in Leo's generous use of arsis-thesis, and especially pleonasm, to warrant the description of his employment of redundancy as full and ample.

¹² 8, 60, 60.

¹³ Campbell, p. 62 sq.; Barry, p. 30; Buttell, p. 27.

CHAPTER II

FIGURES OF REPETITION

Figures of repetition differ in two respects from figures of redundancy. They involve the repetition of the same word or words in a related group or groups of words; and the particular type of repetition is determined by the positions of the repeated word or words. The figures comprising this group are anadiplosis, epanaphora, antistrophe, anastrophe, kuklos, climax, symploce, and epanodos.

A. Anadiplosis

Anadiplosis is a form of repetition which involves the recurrence of a word either immediately, or mediately, by the interposition of less emphatic words. The figure implies a pathetic strain, and is best adapted to impassioned oratory. It also well serves the purposes of emphatic writing, and therefore occurs very frequently both in the *Sermons* and the *Letters* of St. Leo.

- serm. 1: ut *vos* mihi per bona opera vestra sitis gaudium, *vos* corona
ibid. 3, 3: si quid itaque a nobis *recte* agitur, *recteque* discernitur
ibid. 4, 2: *primus* est in Domini confessione, *qui primus* est in apostolica
dignitate
ibid. 20, 2: nisi appareat eum et supra *se naturae suae* auctorem, et
secundum *se naturae suae* amare consortem
ibid. 25, 3: *Sempiternae* enim *Filius*, *Filius* est; et *sempiternae Pater*,
Pater est.
ibid. 33, 3: *Intret*, *intret* in patriarcharum familiam
ibid. 46, 1: *potestate* factus est humilis, *potestate* passibilis, *potestate*
mortalis
ibid. 48, 3: magis magisque
ibid. 72, 2: cum ita *dubitandum non* esset de consortio gloriae, sicut
dubitandum non erat de communione naturae.
ibid. 35, 2: *Resipisce* tandem, Judaeae, *resipisce*
ibid. 37, 2: *sub persecutione* inchoavit et *sub persecutione* finivit
ibid. 67, 6: nisi *per Christum* non itur ad *Christum*. *Per ipsum* autem
ad *ipsum* tendit qui . . .
epist. ST. 53, 26: Et quod alibi *non* licet *non* credi, ibi *non* potest *non*
videri

ibid. 11, 25: nimis caecus nimisque obdurus

ibid. 15, 37: iterum iterumque

ibid. 48, 52: obsecro clementiam *vestram* ut studium *vestrum* praestare dignemini

FREQUENCY OF ANADIPLOSIS

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	272	99	371

These statistics indicate Leo's preference for this figure. In approximately the same amount of writing Augustine uses anadiplosis sixty-eight times and Hilary nineteen times. The force of this figure in Leo is rendered less prominent than the table indicates because of his repeated use of anadiplosis in such forms as *magis-magisque*, *plenum-plenumque*, *vere-verequae*, etc. He is alive to its rhetorical value, however, and introduces it effectively.

B. Epanaphora

Epanaphora is the repetition of the same word at the beginning of successive phrases, clauses or sentences. It thus differs from anadiplosis in the fixed position of the repeated word. This figure lends a peculiar charm to oratory, because the initial position, plus a successively increasing stress on the repeated elements, gives the speaker a double opportunity for emphasis.

1. Twofold Epanaphora

serm. 2, 2: augeat dilectionem, augeat pacem

ibid. 10, 1: *Quid autem tam* aptum fidei, *quid tam* conveniens pietati

ibid. 10, 2: *et per unum* bonum isti introduceantur in regnum, *et per unum* malum illi in ignem mittantur aeternum

ibid. 17, 2: Quantalibet adiciat, quantalibet condant

ibid. 20, 3: Amentur propinqui, amentur extranei

ibid. 32, 3: *Hunc principem natum*, et pastoribus angeli et vobis nuntiavere pastores. *Hunc principem natum* longinquae Orientalium nationes . . . didicerunt

ibid. 45, 2: *Instet* fides sperare quod credit; *instet* caritas propitiare quod diligit; *utrumque* amantis est, *utrumque* credentis.

ibid. 49, 1: *Tentat* sanitas, *tentat* infirmitas. . . . *Laqueus est* in securitate; *laqueus est* in timore

- ibid. 54, 1: *tota est in maiestate humilitas, tota in humilitate maiestas; nec infert unitas confusionem, nec dirimit proprietas unitatem. Aliud est passibile, aliud inviolabile. . . .*
- ibid. 83, 2: *nec nimia est vel severitas, vel remissio, ubi nihil erit ligatum, nihil solum, nisi quod beatus Petrus aut ligaverit aut solverit.*
- epist. ST. 5, 60: *et mori posset ex uno, et mori non posset ex altero*
- ibid. 70, 61: *Dicant quo sacrificio reconciliati, dicant quo sanguine sint redempti*
- ibid. 70, 125: *et totus hominis filius propter carnem, et totus Dei filius propter unam cum Patre deitatem.*

2. Threefold Epanaphora

- serm. 10, 2: *non captivus redemptionem, non peregrinus solatium, non exsul sentit auxilium*
- ibid. 12, 3: *Novit Dominus vasa hospitalis viduae in opus pietatis suae vacuata complere; novit aquas in vina convertere; novit de paucissimis panibus quinque milia esurientium saturare populorum*
- ibid. 15, 1: *tot illecebras mundi, tot insidias diaboli, tot denique pericula suae mutabilitatis*
- ibid. 19, 2: *quidquid avaritia sitit, quidquid superbia ambit, quidquid luxuria concupiscit*
- ibid. 5, 2: *inde magna sunt, inde fortia, inde pretiosa*
- ibid. 9, 4: *Nihil est apud eos sanctum, nihil integrum, nihil verum*
- ibid. 10, 1: *et castus, et sobrius, et aliis majoribus ornatus insignibus*
- ibid. 12, 2: *de inimicis reconciliatos, de alienis adoptivos, de impiis facit justos*
- ibid. 16, 1: *nullam in agris, nullam in vineis, nullam habent in oleis portionem*
- ibid. 21, 1: *Exsultet sanctus, quia propinquat ad palmam. Gaudeat peccator, quia invitatur ad veniam. Animetur gentilis, quia vocatur ad vitam.*
- ibid. 22, 1: *cujus natura bonitas, cujus voluntas potentia, cujus opus misericordia est*
- ibid. 22, 6: *illa ergo virtus, illa sapientia, illa est colenda majestas*
- ibid. 45, 1: *Sive enim illam partem populi cogitemus quae dudum certamina evangelici agonis ingressa, per spiritalis stadii cursum indesinenter tendit ad palmam; sive illam quae lethalium conscia peccatorum, per reconciliationis auxilium festinat ad veniam; sive illam quae Sancti Spiritus regeneranda baptismo. . . .*
- ibid. 75, 3: *Non ergo alia sunt Patris, alia Filii, alia Spiritus Sancti; sed omnia quaecumque habet Pater, habet et Filius, habet et Spiritus Sanctus*
- ibid. 34, 3: *in auro regius honor, in thure divina veneratio, in myrrha mortalitatis confessio deberetur.*
- epist. ST. 19, 74: *unus Deus, una fides, unum sacramentum*

ibid. 37, 31: *eadem confessio plebium, eadem sacerdotum, eadem esset et regum*

ibid. 38, 62: *Flaviani fidem, Flaviani modestiam, Flaviani humilitatem*

ibid. Schw., 113, p. 163, 8: *hoccine a prophetis, hoc ab evangelis, hoc ab apostolis*

3. Fourfold

serm. 15, 4: *Quod enim in paganis profanum, quod in Judaeis carnalibus caecum, quod in secretis magicae artis illicitum, quod denique in omnibus haeresibus sacrilegum atque blasphemum est. . .*

ibid. 59, 7: *Traxisti enim, Domine, omnia ad Te, et cum expandisses tota die manus tuas ad populum non credentem et contradicentem tibi, confitendae maiestatis tuae sensum totus mundus accepit. Traxisti, Domine, omnia ad Te, cum in execrationem Judaici sceleris, unum protulerunt omnia elementa sententiam, cum obscuratis luminaribus coeli, et converso in noctem die, terra quoque motibus quateretur insolitis, universaque creatura impiorum usui se negaret. Traxisti, Domine, omnia ad Te, quoniam scisso templi velo, sancta sanctorum ab indignis pontificibus recesserunt: ut figura in veritatem, prophetia in manifestationem, et lex in Evangelium verteretur. Traxisti, Domine, omnia ad Te, ut quod in uno Judaeae templo obumbratis significationibus agebatur, pleno apertoque sacramento, universarum ubique nationum devotio celebraret. Nunc etenim et ordo clarior levitarum, et dignitas amplior seniorum, et sacratio est unctio sacerdotum.*

ibid. 73, 7: *Hoc est illud verum lumen quod omnem hominem justificat et illustrat. Hoc est quod eruit de potestate tenebrarum, et transfert in regnum Filii Dei. Hoc est quod per novitatem vitae desideria animae provehit, et concupiscentias carnis extinguit. Hoc est quo Pascha Domini in azymis sinceritatis et veritatis legitime celebratur. . .*

ibid. 64, 3: *in quo omnes crucifixi, omnes mortui, omnes sepulti, omnes etiam sint suscitati*

ibid. 77, 3: *noscamus quid Patri, quid Filio, quid Spiritu Sancto in reparatione nostra proprium quidve commune sit*

ibid. 78, 4: *Quidquid enim in cibos pauperum, in curationes debilium, in pretia captivorum, et in quaelibet opera pietatis impenditur. . .*

epist. ST. 70, 129: *Secundum formam enim Dei ipse et Pater unum sunt; secundum formam autem servi non venit facere voluntatem suam sed voluntatem ejus qui misit eum; secundum formam Dei sicut habet Pater vitam in semetipso, sic dedit et Filio vitam habere in semetipso; secundum formam servi tristis est anima ejus usque ad mortem.*

ibid. 70, 154: *non lex testificari, non prophetia praecinere, non evangelia docere, non ipse destiterit Christus ostendere.*

- ibid. 6, 41: *in sua virtute inviolabilis, in nostra infirmitate passibilis, in deitate Trinitatis cum Patre et Spiritu Sancto unius ejusdemque naturae, in susceptione autem hominis non unius. . . .*
- ibid. 54, 32: *quid beatus Athanasius, quid Theophilus, quid Cyrillus, quid etiam alii Orientales magistri. . . .*
- ibid. Schw. 79, p. 88, 27: *nec Joannis spiritalem copiosamque doctrinam nec auctoritatem Attici nec industriam Procli nec fidem beati Flaviani. . . .*
- ibid. 113, p. 162, 44: *ubi est regula mansuetudinis et quietis? ubi longanimitas patientiae? ubi tranquillitas pacis? ubi firmamentum dilectionis et tolerantiae fortitudo?*

4. Sixfold

- serm. 74, 3: *non vincula, non carceres, non exilia, non fames, non ignis, non laniatus ferarum, nec. . . .*

A notable feature of Leo's style is the number of epanaphora that occur successively. The following are representative.

- serm. 12, 2: *natura communis est, sive illi hostes sint, sive socii, sive liberi, sive servi. Unus enim nos Conditor finxit, unus nos Creator animavit . . . cumque alii sint boni, alii mali, alii justi, alii injusti; Deus tamen omnibus largitor, omnibus est benignus. . . .*
- ibid. 16, 3: *Hujus arte Basilides, hujus Marcion callet ingenio, hoc duce agitur Sabellius, hoc praecipitatur rectore Photinus, hujus potestati famulatur Arius, hujus spiritui servit Eunomius; tota denique bestiarum talium cohors hoc praeside ab Ecclesiae unitate discessit, hoc magistro a veritate descivit.*
- ibid. 34, 4: *ut negent a Domino Jesu Christo humanam naturam vere esse susceptam; negent eum vere pro mundi salute crucifixum; negent de ejus latere lancea vulnerato sanguinem redemptionis et aquam fluxisse baptismatis; negent eum sepultum, ac die tertia suscitatum; negent eum in conspectu discipulorum ad considendum in dextra Patris super omnes coelorum altitudines elevatum; et ut tota apostolici veritate Symboli sublata, nullus metus terreat impios, nulla spes incitet sanctos, negent a Christo vivos et mortuos iudicandos.*
- ibid. 37, 3: *Amat Christus infantiam, quam primum at animo suscepit et corpore. Amat Christus infantiam, humilitatis magistram, innocentiae regulam, mansuetudinis formam. Amat Christus infantiam, ad quam majorum dirigit mores, ad quam senum reducit aetates.*
- ibid. 38, 1: *ut de splendore novi sideris, de magis magorumque muneribus, de saevitia Herodis et de interfectione infantium disseramus; cum, sicut nostis, et in stella fulgore Dei gratia, et in tribus viris*

- vocatio gentium, *et in rege impio crudelitas paganorum, et in occisione infantium eunctorum martyrum forma praecesserit.*
- ibid. 50, 2: *Hinc* habendi amor nunquam satiandus exoritur; *hinc* cupiditas eminendi, quae *vel* stirpi suae innixa, *vel* soboli, *nunc* prolem habet superbiam, *nunc parentem*
- ibid. 3: *Sive* itaque circa subjectos, *sive* circa aequales, naturae parilitas diligatur; et quia *nemo* non peccat, *nemo* non parcat, non difficulter praestemus quod gratulanter accepimus, ut *sive* largitate eleemosynarum, *sive* indulgentia peccatorum. . .
- Cf. serm. 51, 6-7 entire: Chapter six begins, and chapter seven ends, with *Hic est Filius meus dilectus, in quo mihi bene complacui, ipsum audite*. Between these repetitions, *Hic est Filius meus dilectus* is repeated six times, followed by *Ipsum audite* repeated four times.
- ibid. 53, 2: In vos, Judaei, coelum et terra sententiam tulit, *vobis* sol servitutem suam diemque subtraxit, *vobis* famulatum suum elementorum ordines denegarunt; et recedente a legibus suis ministerio creaturae, *vestra* obcaecatio, *vestra* est significata confusio. *Vobis* enim dicentibus. . .
- ibid. 54, 1: *tota est in maiestate humilitas, tota in humilitate maiestas; nec* infert unitas confusionem, *nec* dirimit proprietates unitatem. *Aliud* est passibilis, *aliud* inviolabile . . . *idem* mortis capax, et *idem* victor est mortis.
- ibid. 58, 5: *Haec vox* capitis salus est totius corporis; *haec vox* omnes fideles instruit, *omnes* confessores accendit, *omnes* martyres coronavit. Nam *quis* mundi odia, *quis* tentationum turbines, *quis* posset persecutorum superare terrores nisi. . .
- ibid. 63, 5: *sive in diversitatibus hostiarum, sive in sabbati observantia* praecesserunt, *Christum* testificata, *Christi* sunt gratiam praelocuta.
- ibid. 72, 7: *nec de* nativitate Christi secundum carnem, *nec de* passione ac morte, *nec de* corporali resurrectione ejus ambigitis; quoniam sine ulla separatione Deitatis, *verum* Christum ab utero Virginis, *verum in* ligno crucis, *verum in* sepulchro carnis, *verum in* gloria resurrectionis, *verum in* dextra paternae maiestatis agnoscitis
- ibid. 83, 2: *nec nimia est vel* severitas, *vel* remissio, ubi *nihil* erit ligatum, *nihil* solutum, nisi quod beatus Petrus *aut* ligaverit *aut* solverit.
- ibid. 88, 2: *neminem* tamen capere, *neminem* poterit vulnerare, si *nullum* inermem, *nullum* desidem, *nullum* invenerit ab opere pietatis exsortem.
- epist. ST. 15 B, 76: *nec* aliunde quam de Patre, *nec* aliud esse quam Pater est, huic *si* addita est potestas, *si* inlustrata dignitas, *si* exaltata sublimitas. . .
- ibid. 53, 37: *Apud te est* Bethleem in qua salutifer Davidicae virginis partus inluxit, quem involutum pannis inter angustias diversorii praesepe suscepit. *Apud te est* declarata, *ab* angelis adorata, *a* Magis et per multorum infantiam mortes ab Herode quaesita, salvatoris infantia. *Apud te est* ubi pueritia ejus adolevit, ubi adule-

scentia maturavit, et per incrementa corporea in virum perfectum veri hominis natura profecit, *non sine cibo esuritionis, non sine fletu miserationis.* . . .

FREQUENCY OF EPANAPHORA

	Sermons	Letters	Total
No. of Half-Pages	309	201	510
No. of Figures:			
Twofold	313	133	446
Threefold	74	15	89
Fourfold	14	8	22
Combinations	39	4	43

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	600
Augustine (Sermons)	510	555
Hilary	510	555

The distribution of instances of epanaphora is thus 1.09 per half-page in Augustine and Hilary, and 1.17 for Leo. But, again, the nature of the examples in Hilary and Augustine is in sharp contrast to the identical frequency in the two authors. Augustine's leaning is toward the larger number of repetitions in individual figures, and this is a decidedly sophistic trend. The longer epanaphora in Leo are relieved by the length of the passage, which generally separates each repetition. The desire to emphasize by repetition seems clearly to prevail over effort for rhetorical effect; and this proper employment of the figure frees it from the abuse that easily arises from too abundant and lengthy repetition.

C. *Antistrophe*

Antistrophe is the opposite of epanaphora. It consists in the repetition of the same word or words at the end of successive cola. The use of this figure in conjunction with epanaphora has the virtue of preserving repetition without monotony. Antistrophe is perfect when the identical word is repeated; imperfect, when the

word is changed slightly by inflection, or by paronomasia, as in the first example of imperfect antistrophe quoted below.

1. Perfect Antistrophe

- serm. 20, 1: quibus enim donatum erat posse quod majus *est*, indecens
fuit non celebrare quod minus *est*
ibid. 59, 8: nascendo ex *nobis*, quod posset offerre pro *nobis*
ibid. 68, 1: idem est qui factus est inter *omnia*, et per quem facta sunt
omnia
ibid. 70, 5: et tanto amplius se *amant*, quanto amplius pro Dei amore
se non *amant*

2. Imperfect Antistrophe

- serm. 29, 1: Quo enim spiritu de intemeratae matris visceribus *nascitur*
Christus, hoc de sanctae Ecclesiae utero *renascitur Christianus*
ibid. 39, 4: ut spiritalis praeliator non solum sit tutus a *vulnere*, sed
et repugnantem valeat *vulnerare*
ibid. 77, 2: ut Pater *propitiaretur*, Filius *propitiaret*

Twelve instances of perfect antistrophe and four instances of imperfect, all in the *Sermons*, show Leo's avoidance of this figure. No example is striking, all being suggestive of the simple form of opposition expressed by *est et non est*. Such antistrophe is hardly deliberate. In approximately the same number of half-pages Augustine's *Sermons* have 716, and Hilary has twenty-two examples of antistrophe.

D. Anastrophe

Anastrophe is a form of repetition in which a sentence or clause begins with the final word of the preceding sentence or clause. The following is the only example noted of the perfect type of this figure.

- serm. 30, 3: "Verbum caro factum est, et habitavit *in nobis*." *In nobis*
utique, quos sibi Verbi divinitas coaptavit

1. Imperfect Anastrophe

- serm. 12, 1: dat unde ipsi quoque quod *operatur operemur* . . . quidquid
diligit diligamus
ibid. 19, 3: nisi ut quod ipsi *placet, placeat* et nobis. . . . Quoniam
si hoc quod ille *vult volumus*, . . .
ibid. 21, 2: ut inventor mortis diabolus, per ipsam quam *vicerat vin-*
ceretur

ibid. 33, 4: *aestimans fore ut, nullo illic parvulo non occiso, occideretur et Christus*

ibid. 35, 4: *Quis fructus est, quaevis utilitas, ea indesinenter cupere, quae etiamsi non deserant deseranda sunt*

Seven instances of imperfect anastrophe, and one of perfect, even if they are deliberate, hardly show more than Leo's knowledge of this figure. In about the same quantity of writing Augustine's *Sermons* show 117 examples, and Hilary shows sixty.

E. Kuklos

Kuklos is a device of repetition whereby the opening and concluding word or words of a sentence or period are identical. It is a highly artificial device. Like the preceding, it occurs in Leo in perfect and imperfect form.

1. Perfect Kuklos

epist. Schw. 113, p. 163, 18: *declinate, filii, ab his diabolicis persuasionibus, declinate*

serm. 75, 3: *et Spiritus Sanctus Patris Filiique sit spiritus*

2. Imperfect Kuklos

serm. 20, 2: *Gaudeat quisque de copia sua, et multa se horreis suis intulisse laetetur, sed ita ut de abundantia ejus etiam a pauperibus gaudeatur*

ibid. 39, 3: *Pugnavit ergo ille tunc, ut et nos postea pugnaremus; vicit ille, ut et nos similiter vinceremus.*

ibid. 45, 2: *Charitas robur fidei, fides fortitudo est charitatis*

ibid. 92, 3: *Diligenti Deum sufficit ei placere quem diligit*

There are indications of deliberate avoidance of kuklos.¹ The six recorded instances show great restraint in the use of this figure. St. Augustine, too, is restrained in the use of kuklos, though his *Sermons* show it with greater liberality than his earlier extant works by a ratio of approximately 2:1. St. Hilary is more sparing than Augustine, the ratio being computed as 3:7.² Hilary surpasses Leo about 3:1.

¹ Cf. serm. 4, 3; 17, 3; 28, 3; 46, 2.

² Buttell, p. 54.

F. *Climax*

This figure occurs when each successive clause begins with the conclusion of the preceding. According to Quintilian,³ this figure must be used sparingly because of its obvious artificiality.⁴ The following are the five examples of this figure that were noted in St. Leo.

- serm. 7: *ut si quid culparum in hac terrena habitatione contrahitur, eleemosynis deleatur. Eleemosynae enim opera charitatis sunt, et seimus quod "charitas operit multitudinem peccatorum."*
- ibid. 25, 2: *doctrina Spiritus Sancti eruditi, quod didicimus credimus, quod credimus praedicamus*
- ibid. 3: *dicendo enim genitum esse qui non erat, Filium asseris temporalem; et dum Filium asseris temporalem, credis Patrem esse mutabilem. Mutabile enim est non solum quod minuitur, sed etiam quidquid augetur. . . .*
- ibid. 77, 1: *qui post resurrectionem Domini quinquagesimo die in apostolos populumque credentium, sicut sperabatur, influxit. Sperabatur autem, quia illum Dominus spoponderat affuturum*
- epist. Schw. 113, p. 160, 21: *negari non potest quod Deus erat in Christo mundum reconcilians sibi. Quae autem reconciliatio esse potest qua humano generi propitiaretur Deus, nisi omnium. . . .*

Climax performs an important function as a device of repetition. Its specific value lies in the rhetorical utility of placing clause upon clause in the ascending order of emphasis up to a point usually called by the name of this figure. Strictly interpreted, therefore, Leo's use of this figure is only suggestive of its full rhetorical advantages. Augustine in his *Sermons*⁵ prefers climax over Leo in a ratio of 4:1. Hilary's frequency⁶ is more than double that of Leo.

G. *Symploce*

Symploce, or the union of epanaphora and antistrophe, is a highly artificial device of repetition in which the initial and final elements of a sentence are successively repeated.

- serm. 17, 3: *aut miser sit amittendo quod dedit, aut miserior accipiendo quod non dedit*
- ibid. 25, 2: *secundum nostra minor est; secundum propria minor non est*

³ 9, 3, 54.

⁴ Volkmann, p. 447.

⁵ Barry, p. 62.

⁶ Buttell, p. 56.

ibid. 39, 3: *Si volumus decipi, vigilandum est; si volumus superare, pugnandum est.*

ibid. 49, 4: *alia jubeantur ut fiant; alia interdicanter ut non fiant*
(This same sentence occurs in serm. 92, 1, with *quaedam* for *alia*.)

All of the ten examples of symploce in Leo, none of which occurs in the *Letters*, are quite unaffected. They arise spontaneously enough out of the context to avoid the extreme artificiality of more elaborate symploce, and their appropriateness reveals Leo's appreciation of the value of this figure. It is used seven times in Hilary.⁷ Augustine's *Sermons* surpass Leo in frequency of symploce 7:1.⁸

H. *Epanodos*

Epanodos⁹ is a mode of repetition in which two or more words are first stated without any comment, and then repeated separately with comment, which serves to distinguish the terms and to define or develop them.

serm. 4, 1: universi spirituales et rationabiles Christiani agnoscant se *regii generis* et sacerdotalis officii esse consortes. Quid enim tam *regium* quam subditum Deo animum corporis sui esse rectorem? Et quid tam *sacerdotale* quam vovere Domino conscientiam puram, et immaculatas pietatis hostias de altari cordis offerre?

ibid. 12, 4: Tria vero sunt quae maxime ad religiosas pertinent actiones, *oratio* scilicet, *jejunium*, et *eleemosyna*. . . . *Oratione* enim propitiatio Dei quaeritur, *jejunio* concupiscentia carnis exstinguitur, *eleemosynis* peccata redimuntur. . . .

ibid. 22, 2: *novo ordine, nova nativitate* generatus. *Novo ordine*, quia invisibilis in suis, visibilis factus est in nostris. . . . *Nova autem nativitate* genitus est, conceptus a Virgine, natus ex Virgine, sine paternae carnis concupiscentia, sine maternae integritatis injuria. . . . (Cf. epist. 5, 86 sqq.)

ibid. 34, 1: in uno eodemque Domino nostro Jesu Christo et vera *Deitas*, et vera credatur *humanitas*; *Deitas* qua ante omnia saecula in forma Dei aequalis est Patri; *Humanitas*, qua novissimis diebus in forma servi unitus est homini.

ibid. 69, 3: "*Via, et Veritas, et Vita*"; *Via* scilicet, in forma conversationis justae; *Veritas*, in expectatione rei certae; *Vita* in perceptione felicitatis aeternae.

ibid. 72, 1: "*Via, et Veritas, et Vita*"; *Via* scilicet conversationis sanctae, *Veritas* doctrinae divinae, et *Vita* beatitudinis sempiternae

ibid.: Crux enim Christi, quae salvandis est impensa mortalibus, et

⁷ Buttell, p. 57.

⁸ Barry, p. 52.

⁹ Volkmann, p. 470.

- sacramentum* est et *exemplum*; *sacramentum*, quo virtus impletur divina; *exemplum*, quo devotio incitatur humana.
- ibid. 48, 3: Sit ergo *sanctus* Dei populus, sit *benignus*; *sanctus* ut declinet prohibita; *benignus* ut faciat imperata.
- ibid. 76, 1: et servitutem oris nostri *docti indoctique* non spernant; *illi* ut probent se amare quod norunt, *isti* ut ostendant se desiderare quod nesciunt.
- ibid. 85, 2: Armatur itaque gemina face homo *pecuniae cupidus* et *veritatis inimicus*: *avaritia*, ut rapiat aurum; *impietate*, ut auferat Christum.
- epist. ST. 5, 98: Unus enim idemque est vere *Dei Filius* et vere *hominis Filius*. *Deus* per id quod "in principio erat Verbum. . ." *Homo* per id quod "Verbum caro factum est. . ." *Deus* per id quod "omnia per ipsum facta sunt. . ."; *Homo* per id quod "factus est ex muliere, factus sub lege."
- serm. 45, 1: apte et utiliter omnibus dicitur: *Parate viam Domini, rectas facite semitas ejus*. Quae autem *viae Domini*, quaeve sint *semitae*, ejusdem praedicatoris cohortatione discamus, qui divinae gratiae opera et dona promittens, futurarum commutationum reserabat effectus, addens sententiam prophetici sermonis, et dicens: *Omnis vallis implebitur, et omnis mons et collis humiliabitur*; et erunt prava in directa, et aspera in vias planas. *Vallis* itaque mansuetudinem humilium, *mons et collis* elationem indicat superbiorum. Sed quia, sicut Veritas dicit, qui se humiliat, exaltabitur, et qui se exaltat, humiliabitur, merito et *vallibus impletio* et *montibus* est annuntiata *depressio*: ut et plana nihil offensionis et directa nihil habeant pravitatis. Quamvis enim angusta et ardua sit via quae ducit ad vitam, non tamen in ea difficulter incedit, quem veritas confirmat et pietas; nec caret dilectione gradiendi, cujus iter efficit virtutum petra solidum, non vitiorum arena succiduum.
- ibid. 51, 6: Adhuc itaque eo loquente ecce nubes lucida obumbravit eos, et ecce vox de nube dicens: *Hic est Filius Meus dilectus, in quo mihi bene complacui, Ipsum audite*. Presens quidem erat in Filio Pater, et in illa Domini charitate, quam ad discipulorum temperarat aspectum, non separabitur ab Unigenito Genitoris essentia; sed ad commendandam proprietatem utriusque personae sicut visui significavit Filium splendor ex corpore, sic auditui Patrem vox nuntiavit ex nube. Qua voce accepta, discipuli quod in faciem ceciderunt et timuerunt valde, non de Patris tantum, sed et de Filii majestate tremuerunt: altiori enim sensu unam utriusque intellexerunt Deitatem; et quia in fide non erat haesitatio, non fuit in timore discretio. Latum ergo illud et multiplex testimonium fuit, et plus in verborum virtute quam in sono vocis auditum est. Dicente enim Patre: *Hic est Filius Meus dilectus, in quo mihi bene complacui, Ipsum audite*; nonne evidenter auditum est: *Hic est Filius meus*, cui ex me et mecum esse, sine tempore est? Quia nec Genitor

Genito prior, nec Genitus est Genitore posterior. *Hic est Filius meus*, quem a me non separat Deitas, non dividit potestas, non discernit aeternitas. *Hic est Filius meus*, non adoptivis, sed proprius; non aliunde creatus, sed ex me genitus; nec de alia natura mihi factus comparabilis, sed de mea essentia mihi natus aequalis. *Hic est Filius meus*, per quem omnia facta sunt, et sine quo factum est nihil: quia omnia quae facio similiter facit, et quidquid operor, inseparabiliter mecum atque indifferenter operatur. In Patre enim est Filius, et in Filio Pater, nec umquam unitas nostra dividitur. Et cum alius ego sim qui genui, alius ille quem genui, non aliud tamen de illo vobis cogitare fas est, quam de me sentire possibile est. *Hic est Filius meus*, qui eam quam mecum habet aequalitatem non rapina appetiit, nec usurpatione praesumpsit; sed manens in forma gloriae meae ut ad reparandum genus humanum exsequeretur commune consilium, usque ad formam servilem inclinavit incommutabilem Deitatem.

Hunc ergo, in quo mihi per omnia bene complaceo, et cujus praedicatione manifestor, cujus humilitate clarificor, incunctanter audite, quia ipse est veritas et vita, ipse virtus mea atque sapientia. *Ipsium audite*, quem legis mysteria praenuntiaverunt, quem prophetarum ora cecinerunt. *Ipsium audite*, qui sanguine suo mundum redimit, qui diabolum ligat, et vasa ejus rapit, qui peccati chirographum et praevericationis pacta dirumpit. *Ipsium audite*, qui viam aperit ad coelum et per crucis supplicium gradus vobis ascensionis parat ad regnum. Quid trepidatis redimi? Quid pavetis saucii liberari? Fiat quod me volente vult Christus. Abjicite carnalem formidinem, et fidei vos armate constantia. Indignum est enim ut in Salvatoris passione timeatis quod ipsius munere nec in vestro fine metuetis.

Haec, dilectissimi, non ad illorum tantum utilitatem dicta sunt, qui ea propriis auribus audierunt, sed in illis tribus apostolis universa Ecclesia didicit quicquid eorum et aspectus vivit et auditus accepit. Confirmetur ergo secundum praedicationem sacratissimi Evangelii omnium fides, et nemo de Christi cruce, per quem mundus redemptus est, erubescat. Nec ideo quisquam aut pati pro iustitia timeat, aut de promissorum retributione diffidat, quia per laborem ad requiem, et per mortem transitur ad vitam; cum omnium humilitatis nostrae infirmitatem ille susceperit, in quo si in confessione et in dilectione ipsius permaneamus, et quod vicit vincimus, et quod promisit accipimus. Quia sive ad facienda mandata, sive ad toleranda adversa, praemissa Patris vox debet semper auribus nostris insonare dicentis: *Hic est Filius meus dilectus, in quo mihi bene complacui, Ipsum audite*, qui vivit et regnat cum Patre et Spiritu Sancto in saecula saeculorum. Amen.

epist. ST. 70, 80: Quid sit quod *caro sine Verbo* non agit, et quid sit quod *Verbum sine carne* non efficit. *Sine Verbi* enim potentia nec

conciperet virgo nec pareret, et *sine veritate carnis* obvoluta pannis infantia non iaceret. *Sine Verbi potentia* non adorarent magi puerum stella indice declaratum. Et *sine veritate carnis* non iuberetur transferri in Aegyptum puer et ab Herodis persecutione subduci. *Sine Verbi potentia* non diceret vox Patris missa de coelo, Hic est filius meus dilectus in quo mihi bene complacui. Et *sine veritate carnis* non protestaretur Joannes, Ecce Agnus Dei, ecce Qui tollit peccatum mundi. *Sine Verbi potentia* non fieri redintegratio debilium et vivificatio mortuorum. Et *sine veritate carnis* nec cibus ieiuno, nec somnus esset necessarius fatigato. Postremo *sine Verbi potentia* non se Dominus Patri profiteretur aequalem. Et *sine veritate carnis* non idem diceret Patrem se esse maiorem, cum Catholica fides utrumque suscipiat, utrumque defendat, quae secundum confessionem beati apostoli Petri unum Christum Dei vivi Filium et *Hominem* credit et *Verbum*.

The examples indicate the value of this form of repetition in contrasting or emphasizing two thoughts by repeating them alternately with increasing definiteness. Leo shows in the passages where he uses this figure the advantage to which it can be put in explaining and amplifying quotations from Sacred Scripture. This same purpose is served in the only one of the studies consulted which discusses epanodos, viz., that on Hilary.¹⁰ In 1149 half-pages Hilary uses it twenty times; in 510, Leo uses it twenty-one.

¹⁰ Buttell, p. 57.

CHAPTER III

FIGURES OF SOUND

Figures of sound are rhetorical devices which aim to attract through verbal resemblance, equality, or contrast.¹ These relations are emphasized by the proximity of similar sounding words, as in paronomasia, polyptoton, and parechesis; and by similarity or equality of sound in particular parts of words, as in alliteration, assonance and cacophony.

A. Paronomasia

Paronomasia is produced by a similarity in the sound of words which are not similar in sense. The figure is found in four varieties, according to which the following examples are grouped: 1. By composition, i. e., two words may be distinguished by the addition of a prefix to one of them; or both may have different prefixes; 2. by verbal inflection; 3. by comparison of adjectives and adverbs; 4. by derivatives of the same root.

1. Examples of Paronomasia Effected by Addition or Change of Prefix

serm. 1: ut *presentem* me crederet vestrae sanctitatis affectio, quem fecerat necessitas longae peregrinationis *absentem*.

ibid. 9, 2: ab *injustis* *justi*, a *nocentibus* *innocentes*

ibid. 15, 2: potest esse *par* animus, etiam ubi *impar* est census

ibid. 22, 2: *invisibilis* in suis, *visibilis* factus est in nostris; *incomprehensibilis* voluit *comprehendi*; *ante tempora* manens esse cepit *ex tempore* . . . *impassibilis* Deus non dedignatus est homo esse *passibilis*.

ibid. 27, 6: ad praesentiam sumus *nati*, ad futura autem *renati*

ibid. 50, 1: Neque enim quidquid *differtur*, *aufertur*

ibid. 36, 3: quibus utique et *fides* monetur et *infidelitas* increpatur

ibid. 60, 3: dum irrui ruit

ibid. 67, 4: et eo spiritu est *regeneratus* quo ille *progenitus*

epist. ST., 5, 85: de caelesti sede *descendens* et a paterna gloria non *recedens*

¹ Quint., 9, 3, 66; Volkmann, pp. 479, 518.

ibid. 29, 20: Quid itaque legatis nostris iniunctum atque commissum sit, ipsorum insinuatione cognosces, eum mihi atque illis impensurus *affectum*, ut quaecumque ipsis mandata sunt, dilectionis tuae studio et sollicitudine sociata, adjuvante Deo perveniant ad eum quem optamus *effectum*.

2. Examples of Paronomasia Effected by Inflection

serm. 21, 3: *diligatur* Deus, *diligatur* et proximus, ita ut formam *diligendi* proximi ad ea qua nos Deus *diligit dilectione* sumamus
 ibid. 11, 1: *fleat* cum *flentibus*, et cum dolentium *gemitibus ingemiscat*
 ibid. 29, 3: *Pugnavit* ergo ille tune, ut et nos postea *pugnaremus*; *vicit* ille, ut et nos similiter *vinceremus*
 ibid. 86, 1: aliud est pro justo *mori* hominem sua necessitate *moriturum*, aliud pro impiis occumbere a debito *mortis* alienum.
 ibid. 90, 2: si nihil aliud quam quod *amandum* jubetur *amaremus*
 ibid. 64, 1: quod *viderunt vidimus* et quod *didicerunt didicimus*
 epist. ST. 50, 18: *Prosit* ergo ecclesiis, sicut favente Deo *prodest*, et generi *prosit* humano in Verbi Dei incarnatione

3. Examples of Paronomasia Effected by Comparison

serm. 5, 2: hujusmodi divites *egentiores* omnibus sunt *egenis*
 ibid. 40, 1: nemo nostrum, dilectissimi, tam *perfectus* et *sanctus* est ut *perfectior sanctiorque* esse non possit.
 ibid. 49, 1: nemo tam *devotus* ut non debeat *devotior*
 epist. ST. 47, 7: accedente *religiosissimi* imperatoris *religiosa* pietate. . .

4. Examples of Paronomasia Effected by Derivatives from the Same Root

serm. 8: potest tamen etiam de exigua satione multus fructus provenire *iustitiae*. *Justus* enim est *iudex* noster et verax. . . Et ideo nos curam pauperum vult habere, ut in futurae retributionis examine, *miseriordibus*, quam promisit, *miseriordiam* largiatur Christus Deus noster. . .
 ibid. 21, 1: sicut nullum a reatu *liberum* reperit, ita *liberandis* omnibus venit.
 ibid. 25, 6: frustra enim appellamur *Christiani*, si imitatores non simus *Christi*.
 ibid. 26, 4: accusantes enim *nosmetipsos* confessionibus *nostris*
 ibid. 90, 4: nunquam sit *mors* improvisa *morituro* nec inordinatum incidat finem, qui se novit esse *mortalem*
 ibid. 94, 2: cum videtur esse difficile quod *iubeo*, ad *iubentem* accurrite
 ibid. 95, 7: ut in creatura sua Creator appareat

ibid. 37, 1: quem cunae testantur infantem, coelum et coelestia suum loquuntur auctorem

ibid. 61, 5: quia *verum* erat quod *Veritas* vobis dixerat

ibid. 64, 3: *singulares* quippe in *singulis* mortes fuerunt, nec alterius. . .

epist. ST. 70, 63: aut quod umquam *sacrificium sacratius* fuit quam. . .

ibid. 15B, 72: *Creator* quippe omnium naturarum superior est omnibus quae *creavit*, nec umquam *creatori* suo non fuerunt subjecta quae condidit

ibid. 54, 58: cum praedictorum episcoporum praedicationibus

ibid. Schw. 97, p. 102, 21: et suae apta *fallaciae falso* diligentiae nomine, dum veritatem se *mentitur* inquirere, *mendacia* desiderat seminare

ibid. 113, p. 159, 28: ita intra *virginea* viscera Verbum caro sit factum, ut . . . eadem *virgo*. . .

ibid. p. 160, 23: qua *vero* ratione *veritatem* mediatoris impleret

FREQUENCY OF PARONOMASIA

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	145	35	180

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	180
Augustine (Sermons).....	510	467
Hilary	510	729

Volkman says that paronomasia is as rare among the Latins as it is frequent among the Greeks.² This rarity is much more conspicuous in Leo than in Augustine in his *Sermons*, or in Hilary. The basis for determining this figure follows exactly that used by Buttell in the study on St. Hilary.³ It differs from the study of Barry in Augustine's *Sermons* where an additional classification is found in which a word is followed by its negative in order to secure rhetorical effect, as in *debent . . . et non debent*.⁴ There is an obviously real difference in meaning in such examples, but the difference is not effected by varying the individual word, and hence they have not been considered as paronomasia in this study. A

² P. 480.

³ P. 65.

⁴ P. 64.

further difference between Leo and Augustine is seen in the multiplicity of instances of paronomasia in individual passages which is frequent in Augustine,⁵ and quite exceptional in Leo. The latter resembles Hilary closely in handling this figure, but greatly (1:4) differs from him in his liking for it.

B. *Polyptoton*

Polyptoton is a figure of sound in which two or more different cases of the same word are placed in adjacent positions. The two examples often quoted from antiquity to illustrate this figure, the proper names Demosthenes⁶ and Alexander,⁷ declined through five and four cases respectively, suggest more jugglery than rhetoric. Used moderately, however, it is a legitimate device, and has grown since Quintilian⁸ from a subdivision of paronomasia into a separately treated figure of sound.

From the count of this figure there have been excluded terms which belong to the technical vocabulary of theology, such as *Deus Dei Filius* which occurs regularly throughout the *Sermons*, and the formula *per omnia saecula saeculorum* with which most of them are concluded.

serm. 4, 3: *Petro* enim ideo hoc singulariter creditur, quia cunctis Ecclesiae rectoribus *Petri* forma praeponitur. Manet ergo *Petri* privilegium. . . .

ibid. 10, 2: et tantum reddent *exigua* de *exiguis*, quantum *magna* de *magnis*

ibid. 37, 3: et ideo destruxit *mortem* et *mortis* auctorem (cf. antonomasia)

ibid. 63, 5: Omnia enim quae. . . . *Christum* testificata, *Christi* sunt gratiam praelocuta

ibid. 80: ut in die retributionis ad promerendum Dei *misericiordiam*, *misericiordiae* operibus adjuvemur.

ibid. 93, 1: in novam creaturam transierimus ex veteri, et imagine nos terreni *hominis* *homo* coelestis exuerit

ibid. 22, 4: *mors* *morte* destruitur, *nativitas* *nativitate* reparatur

ibid. 33, 2: Commovet magos remotioris Orientis habitatores *stellis* ceteris *stella* fulgentior

ibid. 50, 1: quia multis modis multisque mensuris et peccatum a peccato et crimen distat a crimine

⁵ Barry, p. 65.

⁶ Volkmann, p. 470.

⁷ *Rhet. Her.* 4, 22.

⁸ 9, 3, 66.

ibid. 58, 2: ipsi se doctores legis lege privarunt
 epist. ST. 70, 151: omnes apostoli apostolorumque discipuli
 ibid. 4B, 37: Creator temporum nasceretur in tempore
 ibid. Schw. 95, p. 100, 30: ut vasa irae vasis misericordiae misceantur.

FREQUENCY OF POLYPTOTON

	Sermons	Letters	Total
No. of Half-Pages	309	201	510
No. of Figures.....	147	26	173

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	173
Augustine (Sermons).....	510	432
Hilary	510	640

It has been said that a great deal of the energy of style characteristic of Augustine depends on his very frequent use of polyptoton.⁹ The frequency in Hilary exceeds Augustine by a ratio 7 : 5.¹⁰ Leo is comparatively reserved in his use of polyptoton. It is a figure which would easily cheapen a style if used repeatedly. Leo's avoidance of excessive polyptoton indicates careful composition, and this same infrequent use seems to give an attractiveness to the passages in which the figure occurs.

C. Alliteration

Alliteration is produced by the repetition of the same letter in two or more words which follow each other either immediately or with an interruption so slight that it does not obscure the effect of the repeated letter. The usual order of classifying examples is followed here: (a) Initial-Sequent, in which words beginning with the same letter follow each other immediately; (b) Initial-Interior, in which the initial letter of one or more words is the same as that in the interior of a word immediately preceding or following; (c) Initial-Interrupted, in which an unimportant word is placed

⁹ Barry, p. 78.

¹⁰ Buttell, p. 68.

between several words which begin with the same letter. All three types are illustrated in each of the groups below. Group 1 shows examples of twofold alliteration, Group 2, threefold, and Group 3, alliteration through four or more words.

1. Twofold Alliteration

a) *Initial-Sequent*

- serm. 16, 4: consessum Christianis
 ibid. 36, 3: cupiditate corrumpit
 ibid. 3, 1: Dei donorum
 ibid. 74, 5: diaboli dolus
 ibid. 10, 2: fructu fuerit
 ibid. 29, 2: fabulosa figmenta
 ibid. 89, 2: fortiter facere
 ibid. 33, 2: Judaeos jus
 ibid. 86, 2: justi iudicis
 ibid. 32, 6: longe lateque
 ibid. 88, 4: laetatur largitate
 ibid. 48, 2: luxuria lascivit
 ibid. 35, 1: memoriam merito
 ibid. 22, 6: ministra mundi
 ibid. 44, 3: mansuetudine mitigentur
 ibid. 37, 5: partim paganitatis
 ibid. 39, 2: praevalere posse
 ibid. 40, 5: populi principes
 ibid. 8: pensatur pondere
 ibid. 18, 2: piaie plebis
 ibid. 19, 2: plerumque patitur
 ibid. 23, 2: par potestas
 ibid. 31, 2: praeunte perveniunt
 ibid. 70, 5: propriae potestatis
 ibid. 82, 2: providentis praeparant
 ibid. 95, 8: praemium praeparatur
 ibid. promittitur puritati
 ibid. 92, 1: quibus quaedam
 ibid. 83, 3: Regi Redemptori
 ibid. 10, 2: tamen talium
 ibid. 34, 3: vestigia vulnerum
 ibid. 43, 1: vanitate veterascit
 ibid. 46, 2: vulnere vetustatis
 ibid. 50, 1: veste virtutum
 epist. ST. 35, 21: facile firmabitur
 ibid. 56, 19: omissis omnibus
 ibid. 34, 10: via veritatis

ibid. Schw. 97, p. 102, 35: velle vacuare

ibid. 31, p. 32, 16: terrore traducti

(b) *Initial-Interior*

serm. 25, 1: inspiratione praesumere

ibid. 29, 1: difficultas fandi

ibid. 40, 5: pecuniae capiantur

ibid. 42, 1: pia opera

ibid. 48, 1: dispositio passionis

ibid. 56, 3: aperta potentia

ibid. 82, 4: profecto conceperas

ibid. 90, 4: bonorum operum

epist. 5, 195: praesenti subscriptione

ibid. 11, 34: impietas merito

ibid. 12, 47: rerum divinarum

ibid. 15, 26: acquievit blasphemiis

ibid. 16, 10: catholicis sacerdotibus

ibid. 18, 9: presenti experimento

ibid. Schw. 12, p. 15, 30: canitiem senectutis

(c) *Initial-Interrupted:*

serm. 9, 3: prudenter a patribus

ibid. 21, 1: propositum non periret

ibid. 34, 3: proficiscerentur de patria

ibid. 78, 4: fructibus esse fecundi

ibid. 79, 1: Dubitandum non est, dilectissimi

ibid. 78, 3: libertas et licentia

ibid. 88, 3: plenissima autem peccatorum

ibid. 37, 3: qui si quid

ibid. 3, 1: consona voce cantavimus

ibid. 10, 2: quamvis enim quis

ibid. 83, 1: dispensationis et Divinitatis

ibid. 88, 5: Petrum Apostolum pariter

ibid. 95, 3: piscium in piscatores

2. Threefold Alliteration

(a) *Initial-Sequent:*

serm. 18, 1: alit atque accendit

ibid. 18, 2: propositum piae plebis

ibid. 23, 2: servi sine sorde

ibid. 25, 3: naturae nostrae nobis

ibid. 5: salutis suae sacramentis

ibid. 29, 1: Deus diligit delectari

ibid. 2: dilectissimi diem Domini
 ibid. 72, 3: supernam sapientiam spretis
 ibid. 37, 3: numquam nisi nostro
 ibid.: invenietur ita immunis
 ibid. 38, 1: magis magorum muneribus
 ibid. 88, 1: protestantur posse placari
 ibid. 89, 2: ut ubi una
 ibid. 90, 1: cum carne conflictus
 ibid. 2: desidiam desperatione ducamur
 ibid. 91, 1: carnis concupiscentias conterit
 ibid. 94, 4: possit prodesse pauperibus
 epist. ST. 6, 11: Christi corrumpere cupiunt
 ibid. 19, 37: pietati patrum per
 ibid. 24, 61: percelli pro perfidia

(b) *Initial-Interior:*

serm. 2, 2: sanctis sentio interesse
 ibid. 23, 2: oculis cernere caecitas
 ibid. 42, 3: ipsa pietate praetendat
 ibid. 52, 1: extremi tantum temporis
 ibid. 54, 2: impia perdidit portio
 ibid. 87, 1: corporales concupiscentiae reluctantur
 ibid.: sui se esse
 ibid. 16, 2: pro peccatis deprecatio
 ibid. 89, 6: incorrupta praemia promerenda
 ibid. 22, 5: piis parata susceperit
 ibid. 25, 4: omnibus opinionum praesumptionibus
 epist. ST. 4, 16: imprudentium pertinacia pravitatis
 ibid. 68, 21: episcopi concordi credulitate
 ibid. 72, 88: desiderant solido satiari

(c) *Initial-Interrupted:*

serm. 4, 2: cum eo commune ceteris
 ibid. 47, 2: pervertere non potest probitatem
 ibid. 26, 3: regium regenerationis suae respondeat
 ibid. 18, 4: superioribus ac subtilioribus sumptum
 ibid. 63, 1: maxime est miranda mysterio
 ibid. 69, 4: potuisset prodesse si parceret
 ibid. 83, 3: pro Petri fide proprie
 ibid. 93, 2: si enim seipsum sibi
 ibid. 96, 2: propria enim pertinacia perit
 epist. ST. 2, 10: potius procurasse ut primitus
 ibid. 43, 8: et sociorum ejus exitium
 ibid. Schw. 4, p. 6, 5: quando quis credit quia

3. Fourfold

(a) *Initial-Sequent*:

serm. 47, 1: commune consortium crucis Christi
 ibid. 50, 1: multis modis multisque mensura
 ibid. 70, 3: suis Sancti Spiritus sponderet
 ibid. 78, 2: sua salute secura sit
 ibid. 92, 3: aut aliter acquisitis ad
 epist. Schw. 79, p. 89, 3: Andream ab archidiaconi actione

(b) *Initial-Interior*:

serm. 25, 3: sicut scriptum est sedentibus
 ibid. 35, 4: sancta servorum suorum conversatione
 ibid. 88, 4: omnesque ordines eodem cooperantur
 epist. Schw. 31, p. 32, 2: amputanda principiis processu temporis
 ibid. ST. 39, 9: epistolae tuae textus eloquitur
 ibid. 37, 91: praedictus episcopus pareat patribus

(c) *Initial-Interrupted*:

serm. 96, 2: est esurire et sitire et
 ibid. 57, 2: conscientias caecaret et credentium corda
 ibid. 72, 5: nosse natura nisi eum non recedentem
 ibid. 4: contra concupiscentias carnis, sive contra
 epist. ST. 63, 28: cui cum securitate concordiae communio
 ibid. Schw. 116, p. xxxiii, 16: debes de nostra dilectione dubitare

The following exemplify Leo's use of longer and successive alliterations.

serm. 25, 3: et lux vera numquam est sui splendoris indiga, sic substantiale semper habens fulgere, sicut substantiale semper habet existere
 ibid. 29, 1: semper sibi superesse quod quaerat
 ibid. 42, 3: ejus esset conditionis ejus est corporis
 ibid. 44, 2: in die redemptionis nemo inveniatur in vitiis vetustatis
 ibid. 45, 4: numquam aliena est crucis Christi, dum continentiae clavis desideria carnis configit, et corporeas cupiditates. . . .
 ibid. 52, 5: et Spiritum Sanctum renati, recolant cui renuntiaverint
 ibid. 62, 4: per omnia opera sua ostenderet, in illo adventu suo salvatorem mundi se venisse
 ibid. 64, 2: et cujus erat conditor, esset etiam reformator.
 ibid. 65, 2: non solum nos sacramento susceptionis sed etiam exemplo fortitudinis. . . .

- ibid. 66, 1: libertatem itaque innocentiae naturalis, quam primorum parentum praevaricatione perdidimus, nulla per se sanctorum praecedentium merita receperunt.
- ibid. 89, 2: in operibus pietatis totius Ecclesiae unus animus et unus est sensus. Publica enim praeferenda sunt propriis, et ibi intelligenda est praecipua ratio utilitatis, ubi vigilat cura communis.
- ibid. 35, 3: ipse Dominus se esse testatus est
- epist. ST. 2, 37: sine strepitu concertationum et custodiatur caritas
- ibid. 4, 8: sicut Spiritu Sancto docente didicistis
- ibid. 4B, 30: ex praecedentium patrum stirpe sumendam significationes mysticae
- ibid. Schw. 32, p. 32, 26: ad quam divinitus destruendam nec defuit, ut scitis, sollicitudo nostra nec deerit, donec omnipotentis dextra Dei omnia diaboli arma confringat, cui. . .
- ibid. ST. 39, 89: et Christianorum principum piissimas aures improbis petitionibus inquietare desiste
- ibid. 53, 9: dolui adversitatum tuarum temetipsum tibi fuisse
- ibid. Schw. 113, p. 159, 27: ita intra virginea viscera verbum

FREQUENCY OF ALLITERATION

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures:			
Init. Sequent.....	2,234	1,527	
Init. Interior.....	1,389	1,700	
Init. Interrupted.....	854	609	8,313

The writings of Pope St. Leo are predominantly and deliberately alliterative. The statistics show the great frequency of this figure, and the examples have been chosen to suggest what is obvious on every page of the text, viz., an intentional striving to join similar sounding syllables. Leo's preference is for a variety of twofold alliteration in close proximity, rather than longer repetitions of the same sound. The union of alliteration with asyndeton, assonance, homoioteleuton, epanaphora and parison, which is a prominent feature of St. Augustine's *Sermons*,¹¹ is not frequent in Leo. In this respect he resembles Hilary,¹² though he exceeds the latter's frequency by 6:1. Complete figures are lacking for Augustine.¹³

¹¹ Barry, p. 81.¹² Buttell, p. 72.¹³ Barry, p. 85.

D. *Assonance*

Assonance is a figure of sound in which the same letter or letters are repeated at the end of sequent words.¹⁴ It enters largely into verse, where the element of sound plays a more important role than in prose. The following examples are representative.

1. *Threefold*

serm. 23, 5: *sumus corpus ipsius*
 ibid. 25, 2: *nostram autem infirmitatem*
 ibid. 89, 4: *spiritalis delicias aestuemus*
 ibid. 96, 3: *tamquam venenum mortiferum*
 epist. ST. 19, 53: *credat aut adserat*
 ibid. 30, 61: *propitio Deo decimo*

2. *Fourfold*

serm. 26, 1: *nullus nobis dies magis*
 ibid. 32, 2: *quantam enim gratiarum actionem*
 ibid. 35, 2: *imitem crudelium patrum tuorum*
 ibid. 82, 1: *omnium quidem sanctarum solemnitatum*
 epist. ST. 5, 115: *tempestate consternere sine ambiguitate*
 ibid. 23, 40: *coepiscopi mei Anatolii cui*
 ibid. 23, 49: *coepiscopum meum Eusebium nobiscum*

3. *Fivefold and More*

serm. 2, 2: *venerabilium consacerdotum meorum splendidissimam frequentiam*
 ibid. 31, 2: *puerum Dominum Jesum Christum eadem*
 ibid. 38, 4: *ipsam matrem virtutum omnium charitatem*
 ibid. 64, 4: *eum ergo in uno Domino nostro Jesu Christo vero*
 epist. ST. 70, 39: *per totum mundum beatorum patrum dudum sunt damnata*
 ibid. 18, 24: *contra impium sensum secundum doctrinam evangelicam*
 ibid. 31, 27: *per ipsum Dominum nostrum Jesum Christum*
 serm. 25, 5: *Quid autem sanandis aegris, illuminandis caecis, vivificandis mortuis aptius fuit*
 ibid. 33, 2: *Commovet magos remotioris Orientis habitatores stellis ceteris stella fulgentior*
 ibid. 35, 2: *Perdiderunt igitur successionem regum, placationem hostiarum, locum supplicationum, ordinem sacerdotum; et eum*

¹⁴ Cf. D'Alton, p. 454.

- ibid. 62, 2: *Dominum nostrum Jesum Christum quem Filium*
 ibid. 80, 1: *Christiana militia contra incentiva omnia*
 epist. ST. 15B, 165: *post divinum auxilium etiam Catholicorum principum gratiam promereri*
 ibid. 70, 94: *ab illo initio quo in utero*
 ibid. Schw. 32, p. 32, 31: *et toto corde Jesum Christum Dominum nostrum verum Deum et verum hominem confitentes*
 ibid. 58, p. 64, 3: *ut veneratorem vestrum fratrem meum Julianum episcopum*
 ibid. 70, p. 78, 5: *per filium nostrum subadiuvam Rodanum domesticum filii nostri viri illustrissimi Asparacii datis nullum responsum*

A strict count of the instances of this figure in all the types illustrated above reveals 270 examples in the *Sermons* and 348 in the *Letters*. These figures are submitted not as evidence of Leo's genuine use of assonance, but to confirm what has been observed regarding the prominence of subjectivity in investigating this figure. Perhaps not ten per cent of these 600 are conscious figures of assonance. It is likely that none but those quoted are genuine. The large number of similarly ending words in the *Letters* is explained by the frequent insertion of proper names, e. g., *fratrum nostrum Flavianum* (epist. ST. 8, 29).

E. *Parechesis*

Parechesis is the placing in close proximity of words similar in sound but different in root and meaning. Due to the similarity of sound arising from inflection, it is difficult to distinguish genuine *parechesis* from accidental and unavoidable sound similarities.

- serm. 17, 2: *intra Virginis viscera*
 ibid. 3: *fenus pecuniae funus est animae*
 ibid. 32, 1: *vigor et fervor*
 ibid. 39, 3: *quia quasi*
 ibid. 42, 5: *a sanctorum societate sacerdotali*
 ibid. 45, 4: *de ipsa paschali festivitate fervesce*
 ibid. 41, 1: *verum vivumque Dei templum est*
 ibid. 50, 3: *quia nemo non peccat, nemo non parcat*
 ibid. 34, 5: *hujusmodi hominibus*
 ibid. 60, 4: *mox ut respexit, erexit*
 ibid. 53, 1: *humana humilitate*
 ibid. 65, 1: *impudenter impugnant*
 ibid. 66, 1: *nemo exstitit exsors a damnatione*

ibid. 85, 4: servisti, persecutor, martyri, cum saevisti

epist. ST. 4B, 35: intra intemerata viscera

ibid. 7, 34: non debemus partes miserationes omittere et congruere moderationi

ibid. 12, 53: obsecramus coram

ibid. 13, 32: poscentibus episcopis

ibid. 14, 37: ratio rata

ibid. 19, 26: hunc qui nunc

ibid. Schw. 100, p. 107, 36: virtute vitetis.

From a tentative list of approximately one hundred possible examples of parechesis twenty-seven have been chosen as certain.

The divergence which arises from subjectivity is perhaps best seen in the examples and statistics given here and in Hilary,¹⁵ as compared with those given for the *Sermons* of St. Augustine.¹⁶ Hilary is credited with seventeen, and Augustine with 552, in less than twice the amount of writing. The examples quoted in the study on Hilary—*sedisse-stetisse*; *voluit-potuit*; *oret-ignoret*—resemble those of Augustine more than Leo. There is no evidence in Leo of the multiple instances of parechesis toward which Augustine leans.

F. *Cacophony*

Cacophony occurs when the final syllable or syllables of one word and the initial syllable(s) of the word immediately following are identical. Quintilian warns against such clashes of sound, and, as proof that their avoidance requires care, quotes two instances from Cicero.¹⁷

serm. 5, 2: utiles esse

ibid. 12, 3: bonos nos

ibid. 16, 1: ut utilitatibus

ibid. 23, 2: in integra

ibid. 32, 2: in infantiae infirmitate

ibid. 39, 1: si similibus

ibid. 83, 1: te terrena

ibid. 89, 3: de Dei

ibid. 90, 4: fecisse se

¹⁵ Buttell, p. 74.

¹⁶ Barry, p. 74.

¹⁷ Quint. 9, 4, 41; D'Alton, p. 89.

epist. ST. 5, 91: in invicem
ibid. 188: qui quidem
ibid. 70, 1: me memini
ibid. 7, 18: displiceret et
ibid. 8, 28: nullum umquam
ibid. Schw. 60, p. 65, 23: mecum cum

Ninety-one instances of cacophony—fifty-one in the *Sermons* and forty in the *Letters*—hardly detract appreciably from Leo's rhetoric. No instance of the successive repetition of two syllables, e. g., *necesse esse*, was noted.

CHAPTER IV

FIGURES OF VIVACITY

The figures of vivacity include asyndeton, polysyndeton, rhetorical question, parenthesis, litotes, irony, optatio and apostrophe. The figure of irony was not observed in St. Leo. As the name implies, these figures enliven composition and heighten dramatic effect.

A. *Asyndeton*

Asyndeton is the omission of the connecting particle between words, phrases, and clauses. It is a very obvious, and can be a very effective, means of procuring or reviving attention. The investigation of this figure in St. Leo has been confined to instances where three or more members occur in succession without connecting particles.

1. Omission of Three Connectives

- serm. 14, 1: fide muniatur, ieiuniis exercetur, eleemosynis seritur, orationibus fecundatur
ibid. 18, 1: otio tepefaceret, cupiditatibus irretiret, ambitione inflaret, voluptate corrumperet
ibid. 19, 3: abstinens enim ab invidiae malignitate, a luxuriae dissolutione, a perturbatione iracundiae, a cupiditate vindictae
ibid. 20, 2: fecunditatem segetum, fluentia vitium, partes arborum, ubertas imitetur animorum; quod dedit terra, dent corda. . .
ibid. 27, 2: de impiis iusti, de avaris benigni, de incontinentibus casti, de terrenis incipiunt esse coelestes
ibid. 37, 4: nulla sit memoria offensionis, nulla cupiditas dignitatis; amor sociae communionis, aequalitas naturalis
ibid. 61, 5: et unam simul in vos sententiam ferunt coelum, terra, sol, sidera
ibid. 82, 5: jam Pontum, Galatiam, Cappadociam, Asiam atque Bithyniam
epist. Schw. 113, p. 160, 41: in quo omnes crucifixi, omnes mortui, omnes sepulti, omnes sunt etiam suseitati

2. Omission of Four Connectives

- serm. 15, 2: ieiunia nos contra peccata faciunt fortiores, ieiunia concupiscentias vincunt, tentationes repellunt, superbiam inclinant, iram mitigant

- ibid.* 22, 2: Nova autem nativitate genitus est, conceptus a virgine, natus ex virgine, sine paternae carnis concupiscentia, sine maternae integritatis iniuria
- ibid.* 22, 5: Malae conscientiae reatu absolutus, ad coelestia regna suspires, voluntatem Dei facias divino fultus auxilio, imiteris angelos super terram, immortalis substantiae virtute pascaris, securus adversus inimicas tentationes pro pietate configas
- ibid.* 28, 6: sicut uteris terra, mari, coelo, aere, fontibus atque fluminibus
- ibid.* 40, 2: inflammet itaque iras, nutrit odia, acuit cupiditates, irridet continentiam, incitat gulam
- ibid.* 53, 1: non viderat prius acta miracula, cessaverat tunc languentium curatio, caecorum illuminatio, vivificatio mortuorum, ea ipsa quae mox erant gerenda non aderant
- epist.* ST. 27, 34: quod qui testificante lege, credentibus patriarchis, adnuntiantibus prophetis, praedicante evangelio, docentibus apostolis
- ibid.* 38, 38: quae si ut oportet a cunctis pontificibus intemperate servantur, per universas ecclesias tranquilla erit pax et firma concordia, nullae de mensura honorum dissensiones, nullae de ordinationibus lites, nullae de privilegiis ambiguitates, nulla erunt de alieni usurpatione certamina, sed aequo jure. . . .
- ibid.* 42, 49: ut nasci, nutriri, proficere, pati, mori, atque sepeliri

3. Omission of Five or More Connectives

- serm.* 13, 1: Impendamus virtuti quod subtrahamus voluptati. Fiat refectio pauperis abstinencia ieiunantis. Studeamus viduarum defensionem, pupillorum utilitati, lugentium consolationi, dissidentium paci. Suscipiatur peregrinus, adjuvetur oppressus, vestiatur nudus, faveatur aegrotus;
- ibid.* 16, 3: hujus arte Basilides, hujus Marcion callet ingenio, hoc duce agitur Sabellius, hoc praeciatur rectore Photinus, hujus potestati famulatur Arius, hujus spiritui servit Eunomius; tota denique bestiarum talium cohors hoc praeside ab Ecclesiae unitate discessit, hoc magistro a veritate descivit
- ibid.* 41, 1: Videat si in secreto cordis sui illam, quam Christus dat, invenit pacem, si desiderium spiritus nulla concupiscentia carnis impugnat, si humilia non spernit, si alta non appetit, si iniquo non delectatur lucro, si immoderato rerum suarum non gaudet augmento, si denique. . . .
- ibid.* 47, 1: Iniquitas cum iustitia non habet pacem, temperantiam odit ebrietas, falsitati nulla est cum veritate concordia, non amat superbia mansuetudinem, petulantia verecundiam, avaritia largitatem.
- ibid.* 42, 6: Iram exstinguite, odia delete, unitatem diligite, et sinceræ vos humilitatis officiis invicem praevenite. Servis et his qui vobis

subjecti sunt cum aequitate dominamini, nullus eorum aut claustris crucietur aut vinculis. Cessent vindictae, remittantur offensae, severitas lenitate, indignatio mansuetudine, discordia pace mutetur. Omnes nos modestos, omnes placidos, omnes experiantur benignos, ut. . . .

ibid. 23, 3: Conturbatur Herodes, timet saluti suae, metuit potestati, requirit a sacerdotibus et doctoribus legis quid de ortu Christi Scriptura praedixerit, in notitiam venit quod fuerat prophetatum; veritas illuminat magos, infidelitas obcaecat magistros; carnalis Israel non intelligit quod legit, non videt quod ostendit, utitur paginis quarum non credit eloquiis. Ubi est, Judaeae, gloriatio tua? Ubi de Abraham patre ducta nobilitas?

ibid. 66, 2: nihil legalium institutionum, nihil propheticarum resedit figurarum, quod non totum in Christi sacramenta transierit. Nobiscum est signaculum circumcisionis, sanctificatio chrismatum, consecratio sacerdotum; nobiscum puritas sacrificii, baptismi veritas, honor templi ut. . . .

ibid. 90, 4: Assumitur ergo ieiunium, multiplicatur largitio, iustitia custoditur, frequentatur oratio, fitque ut singulorum desiderium sit unum omnium votum. Nutrit patientiam labor, mansuetudo extinguit iram, benevolentia calcat invidiam, immundae cupiditates sanctis desideriis enecantur, avaritia liberalitate depellitur, et onera divitiarum fiunt instrumenta virtutum.

FREQUENCY OF ASYNDETON

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
3 Connectives Omitted	43	11	54
4 Connectives Omitted.....	20	6	26
Others	16	3	19

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	99
Augustine (Sermons)	510	174
Hilary	510	142

Hilary's use of asyndeton is described as a marked feature of his style,¹ and Augustine is said to have discarded all particles of con-

¹ Buttell, p. 78.

nection which neither aid the thought nor add force.² Leo is somewhat more conservative in handling this figure. He uses it, however, with good effect, especially in conjunction with epanaphora and parison. To make the comparison strictly accurate it would be necessary to determine, in the respective authors, the ratio between the number of figures actually used and the number of passages that allow for the dramatic effect of this figure. It can be said, however, that asyndeton has contributed not a little to the rhetoric of St. Leo.

B. *Polysyndeton*

Polysyndeton is the opposite of asyndeton, a redundancy of conjunctions in a series of words, phrases, or clauses.³ This figure adds to the dignity and gravity of expression, while its essential purpose is the same as asyndeton,⁴ viz., to attract or revive attention by clearly delimiting consecutive ideas. The following are representative examples of polysyndeton in which three or more connectives are found.

serm. 10, 2: quamvis enim quis fidelis sit, et castus, et sobrius, et aliis majoribus ornatus insignibus

ibid.: ut pro plenitudine omnium virtutum, et pro summa omnium commissorum, et per unum bonum isti introducantur in regnum, et per unum malum illi in ignem mittantur aeternum

ibid. 13, 4: et in laudem ejus semper parati, et ad purificationem nostram sine cessatione solliciti, et ad sustentationem proximi indescenderentur simul intenti.

ibid. 19, 3: et orationes, et ieiunia, et eleemosynas nostras

ibid. 26, 1: sive in gemitu supplicationis, sive in exultatione laudis, sive in sacrificii oblatione versetur

ibid. 27, 5: ut rationale animal nec in distinctione mensium, nec in recursum annorum, nec in dinumeratione temporum falleretur, cum per inaequalium horarum impares mores, et dissimilium ortuum signa manifesta, et annos sol concluderet, et menses luna renoverat.

ibid. 47, 3: ne ullus algeat, ne ullus esuriat, ne quis inopia deficiat, ne quis moerore tabescat, ne aliquem vincula obstrictum, ne aliquem habeat carcer inclusum.

ibid. 48, 2: nec superbus locus est, nec invidis, nec avaris, et quidquid est illud quo aut vanitas gloriatur, aut ira saevit aut luxuria lascivit

ibid. 51, 2: et multa pati a senioribus et scribis ac principibus sacerdotum, et occidi, et tertia die resurgere

² Barry, p. 103.

³ Quint. 9, 3, 51.

⁴ Volkmann, p. 470.

epist. ST. 6, 26: aut Apollinaris sibi vindicet aut Valentinus usurpet,
aut Manichæus obtineat
ibid. 31: quod crucifixus est et mortuus ac sepultus, quodque die tertia
resurrexit, et quod ad dexteram Patris sedet, et ad judicandos vivos
et mortuos in eo corpore sit venturus.

FREQUENCY OF POLYSYNDETON

	Sermons	Letters	Total
No. of Half-Pages	301	209	510
No. of Figures.....	63	17	80

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	80
Augustine (Sermons).....	510	164
Hilary	510	136

The total number of instances of polysyndeton in Augustine's *Sermons* has been described as remarkably large.⁵ His *Letters* are considerably more reserved in this regard.⁶ Hilary's proximity to Augustine's sermon style is apparent. Leo is noticeably below them in the total number of instances. The *Sermons* are more partial to this figure than the *Letters* by a ratio of 4:1.

Leo shows a special fondness for joining asyndeton and polysyndeton in the same passage, often in the same sentence, and with good effect. The following are quoted in illustration.

serm. 4, 3: Nec nimia est vel severitas, vel remissio, ubi nihil erit ligatum, nihil solutum, nisi quod beatus Petrus aut solverit aut ligaverit.

ibid. 5, 2: fidem scilicet, et spem, et charitatem, quae inde magna sunt, inde fortia, inde pretiosa, quia quod carnis oculis non attingitur, id miro mentis affectu et creditur, et speratur, et amatur.

ibid. 10, 2: Quamvis autem laudabile sit intemperantiam fugere, et turpium voluptatum damna vitare, multique magnifici facultates suas dedignentur oculere et in copia affluentes vilem atque sordentem

⁵ Barry, P. 107.

⁶ Parsons, p. 243.

horreant parvitatem, non est tamen talium aut felix abundantia, aut probanda frugalitas, si ipsis tantum propriae opes serviunt; si eorum bonis nulli juvantur pauperes, nulli foventur infirmi; si de magnarum abundantia facultatum non captivus redemptionem, non peregrinus solatium, non exsul sentit auxilium.

ibid. 12, 2: cum quibus nobis natura communis est, sive illi hostes sint, sive socii; sive liberi, sive servi. Unus enim nos Conditor finxit, unus nos Creator animavit; eodem cuncti coelo et aere, iisdem fruimur diebus et noctibus; cumque alii sint boni, alii mali; alii iusti, alii iniusti; Deus tamen omnibus largitor, omnibus est benignus. . . .

ibid. 28, 6: ut nec sine Deitate conceptus sit, nec sine Deitate editus, nec sine Deitate nutritus. Idem erat in miraculis, idem in contumeliis; per humanam infirmitatem crucifixus, mortuus et sepultus; per divinam virtutem die tertia resuscitatus, ascendit ad coelos, consedit ad dexteram Dei Patris. . . .

C. *Rhetorical Question*

Rhetorical question is a figure of vivacity by which a point of information is given under the grammatical form of seeking it. The interrogative form is used as a dramatic means to excite, to challenge, or to impress.⁷ The following exemplify Leo's use of this figure.

serm. 9, 2: Cui enim laborantium licet negare quod Christus sibi proficetur impendi?

ibid. 19, 2: quid est per quod veritas nobis non loquitur?

ibid. 21, 2: de quo inenarrabili divinae pietatis opere, quantum laetari debet humilitas hominum cum tantum gaudeat sublimitas angelorum?

ibid. 11, 1: Quae ibi in medium facta non venient? quae occulta non detegentur? quae conscientiae non patebunt?

ibid. 26, 4: in quem exitum venient, qui propter amorem mundi a generatione Christi non metuunt abdicari?

ibid. 43, 1: an forte quisquam ita insolenter superbit, et ita se illaesum, ita immaculatum esse praesumit, ut nullius jam renovationis indigeat?

ibid. 49, 2: Quis picem tangit, et non inquinatur ab ea? quis non infirmatur in carne? quis non sordescit in pulvere? quis postremo est tantae puritatis, ut iis non polluat sine quibus vita non ducitur?

ibid. 4: Quis fidelium nesciat quibus virtutibus studere et quibus de-

⁷ Quint. 9, 2, 6.

- beat vitiis repugnare? quis conscientiae suae aut tam graciosus aut tam imperitus est arbiter, qui ignoret quid a se auferri aut quid in se oporteat augeri?
- ibid. 66, 4: quem hominem misericordiae suae, nisi infidelem, reliquit exsortem? Et cui non communis natura cum Christo est, si assummentem recepit, et eo spiritu est regeneratus quo ille progenitus? Deinde quis in illo suas non agnoscat infirmitates? Quis perceptionem cibi, requietionem somni, sollicitudinem moestitudinis, lacrymas pietatis, non videat formae fuisse servilis?
- ibid. 84, 1: Quae enim in eis correctio ostenditur, in quibus tanta aversio reperitur? Pudet dicere, sed necesse est non tacere. . . . Quis hanc urbem reformavit saluti? quis a captivitate eruit? quis a caede defendit? ludus Circensium an cura sanctorum?
- ibid. 92, 1: Quomodo vero abundavit iustitia nisi supere exaltat misericordia iudicium? Et quid tam aequum quidque tam dignum est quam ut creatura ad imaginem et similitudinem Dei condita suum imitetur auctorem qui reparationem sanctificationemque credentium in peccatorum remissione constituit, ut remota severitate vindictae, omnique cessante supplicio, reus innocentiae redderetur, et finis criminum fieret origo virtutum?
- ibid. 94, 3: Quid autem iustius quam ut homo, cujus fert imaginem, faciat voluntatem, et per abstinentionem cibi jejundet a lege peccati?
- ibid. 95, 8: Videre autem Deum quanta sit beatitudinis, quae mens concipere, quae lingua valeat explicare?
- epist. ST. 5, 6: Quid autem iniquius quam impia sapere et sapientioribus doctioribusque non cedere . . .? Quam enim eruditionem de sacris novi et veteris testamenti paginis acquisivit?
- ibid. 11, 14: Quid enim tam exitiabile quam negata veritate incarnationis Christi, omnem spem salutis humanae velle dissolvere, et Apostolo contraire dicenti: . . . et quid tam gloriosum contra inimicos nativitatis et crucis Christi, pro fide evangelica dimicare?
- ibid. Schw. 97, p. 102, 13: quid probabilius, quid religiosius poterit pietas vestra decernere quam ut quae non tam humanis quam divinis sunt statuta decretis, nullus ultra sinatur impetere, ne vere digni sint tantum Dei munus amittere qui de veritate ipsius ausi fuerint dubitare?
- ibid. 113, p. 162, 43: ubi est regula mansuetudinis et quietis? ubi longanimitas patientiae? ubi tranquillitas pacis? ubi firmamentum dilectionis et tolerantiae fortitudo? Quae vos ab evangelio Christi aut persuasio abduxit aut persecutio separavit? vel quae tanta extitit decipientis astutia, ut obliti prophetarum et apostolorum, obliti symboli salutaris et confessionis quam pronuntiantes coram multis testibus sacramentum baptismi suscepistis, diabolicis vos illusionibus subderetis? Quid apud voc acturae fuerant ungulae, quid saeva tormenta, si ad expugnandam fidei vestrae integritatem tantum vana haereticorum commenta valuerunt?

FREQUENCY OF RHETORICAL QUESTION

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	151	37	188

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	188
Augustine (Sermons).....	510	879
Hilary	510	310

Rhetorical question is the most prominent of all the figures of rhetoric in St. Augustine's *Sermons*.⁸ Of Hilary it has been remarked that he "preserves a moderation" in the use of this figure.⁹ Though Leo's frequency is only slightly more than half the "moderation" of Hilary, he seems to give a prominence to this figure not entirely indicated in the statistics. This is explained partly by the length of the complex sentences which Leo casts in this form, and partly by his combining this figure with asyndeton and epanaphora.

D. *Exclamatio*

Exclamatio is a figure of rhetoric which expresses strong emotion in order to excite the same feeling in others. Such exclamations constitute a genuine figure, according to Quintilian,¹⁰ only when the emotion is feigned. The following instances exemplify Leo's infrequent use of this figure.

serm. 6: O mira providentia et bonitas Creatoris, ut uno facto duobus vellet esse succursum!

ibid. 34, 3: O perfectae scientiae mirabilem fidem, quam non terrena sapientia erudit, sed Spiritus Sanctus instituit!

ibid. 59, 7: O admirabilis potentia crucis! O ineffabilis gloria passionis, in qua et tribunal Domini, et iudicium mundi, et potestas est crucifixi!

ibid. 31, 2: Quam felix foret si magorum imitaretur fidem, et converteret ad religionem quod disponebat ad fraudem! O caeca stultae aemulationis impietas, quae perturbendam putas divinum tuo furore

⁸ Barry, p. 97.

⁹ Buttell, p. 82.

¹⁰ 9, 2, 27.

consilium! Dominus mundi temporale non quaerit regnum, qui praestat aeternum.

ibid. 75, 2: O quam velox est sermo sapientiae, et ubi Deus Magister est, quam cito discitur quod docetur!

Eight instances of *exclamatio* in Leo, all of them found in the *Sermons*, indicate how sparingly he employs it. Two of the above examples show its use in combination with rhetorical question. The frequency of *exclamatio* in Hilary is nearly four times greater than that in Leo, and in Augustine's *Sermons* it is more than five times greater than Leo's frequency.

E. *Parenthesis*

Parenthesis is a figure of rhetoric in which the continuous flow of language is interrupted in order to insert an explanatory remark. In investigating this figure in certain authors,¹¹ it has been found necessary to distinguish from the usual type of parenthesis, a form of this figure introduced by *id est* or *hoc est*. The following examples illustrate both uses.

serm. 67, 3: Nam, sicut Scriptura—quae apostolorum actus continet—loquitur. . . .

ibid. 27, 1: Deitas enim, quae illi cum Patre communis est, nullum detrimentum omnipotentiae subiit, nec Dei formam servi forma violavit—quia summa et sempiterna essentia, quae se ad humani generis inclinavit salutem, nos quidem in suam gloriam transtulit—sed quod erat destitit.

ibid. 51, 4: Moses enim et Elias,—lex scilicet et prophetae—apparuerunt cum Domino. . . .

ibid. 72, 2: Suscepit enim nos in suam proprietatem illa natura—quae se in quas voluerit mensuras benignitatis inflectit, nec usquam conversionem mutabilitatis incurrit. Suscepit nos illa natura—quae nec nostris sua, nec suis nostra consumeret.

ibid. 76, 7: donec prodigiosus turpium mendaciorum signifer nasceretur—cui nec hoc quidem tribui potest, quod vel exiguum et hic de illa mundi exstitit parte, quae non potest Spiritum Veritatis accipere—. Repletus enim spiritu diaboli. . . .

epist. ST. 13, 35: et verae mortis ac resurrectionis ejus confessio—quod horremus dicere—solveretur. Scripsimus de hac re ut potuimus ad gloriosissimum principem et—quod est maximum—christianum—

¹¹ Buttell, p. 85.

cujus epistulae pariter exempla subjecimus—ut fidem in qua renatus per Dei gratiam regnat, nulla sineret novitate corrumpi.
 ibid. 31B, 29: Quia vero quidem de fratribus—quod sine dolore non dicimus—contra turbines falsitatis non valuerunt Catholicam tenere constantiam. . . .

The following are illustrative of the *id est* type:

serm. 66, 3: Appareant nunc quoque in civitate sancta, *id est* in Ecclesia Dei. . . .
 ibid. 25, 4: Mundo ergo, *id est* prudentibus mundi. . . .
 ibid. 55, 4: Consummatum est, ait, *hoc est*, completæ sunt Scripturae.
 ibid. 83, 1: respondit ei Jesus: *Beatus es, Simon Barjona, quia caro et sanguis non revelavit tibi, sed Pater meus qui in coelis est; id est*, ideo beatus es, quia Pater meus te docuit, nec opinio te terrena fefellit, sed inspiratio coelestis instruxit; et non caro nec sanguis, sed ille me tibi, cujus sum unigenitus, indicavit. Et ego, inquit, dico tibi; *hoc est*, sicut Pater meus tibi manifestavit Divinitatem meam, ita ego notam tibi facio excellentiam tuam. Quia tu es Petrus; *id est*, cum ego sum inviolabilis petra, ego lapis angularis. . .

FREQUENCY OF PARENTHESIS

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	20	11	31
No. <i>id est</i> Type.....	17	9	26

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	31
Augustine (Sermons).....	510	42
Hilary	510	73
Hilary (<i>id est</i> Type).....	510	183

Hilary's use of the *id est* type of parenthesis exceeds Leo's 7:1.

Attention must be called here to a peculiarity in Leo's writing which approaches parenthesis, but has not been included in the statistics because of the slightness of the interruption. It is the occasional pause inserted throughout the *Sermons* and *Letters* to express regret for the person or subject under discussion. It is

found generally in the expression *quod dolendum est* or the equivalent. (Cf. serm. 48, 2; 57, 5; 70, 5; epist. ST. 13, 22; 36, 62; Schw. 78, p. 87, 36; 85, p. 95, 1.)

F. *Litotes*

Litotes is the affirming of a statement by the denial of its opposite.¹² It has the rhetorical effect of intensifying a thought by the complete negation of its negative.

serm. 4, 3: sed *non frustra* uni commendatur quod omnibus intimetur.
... *Nec nimia* est. . . .

ibid. 5, 3: *non deest* tamen Pontifex summus a suorum congregatione pontificum. . . .

ibid. 22, 3: Nam superbia hostis antiqui *non immerito* sibi in omnes homines jus tyrannicum vindicabat, *nec indebito* dominatu premebat. . . . *Non* itaque *juste* amitteret originalem humani generis servitutem nisi. . . .

ibid. 28, 5: quorum unus dudum Nestorio auctore consurgere *non impune* tentavit. . . .

ibid. 34, 5: de qua nos beatus Joannes apostolus *non dubio sermone* praemonuit, dicens: . . .

ibid. 50, 3: et quia *nemo non peccat*, *nemo non parcat*, *non difficulter* praestemus quod gratulanter accepimus

ibid. 74, 3: et veritatem resurrectionis ejus *non sine haesitatione* susceperant

ibid. 93, 1: *non difficulter* intelligunt

epist. ST. 5, 42: *Nec frustratoria* eloquens ita Verbum diceret carnem factum

ibid. 70, 12: *Non longo* namque temporis intervallo Catholica fides, quae est singularis et vera

ibid. 12, 21: non *incerto* nuntio

ibid. 31B, 30: quod *sine dolore* non dicimus

ibid. 43, 4: gravia sunt et *non parvo* maerore lugenda

ibid. 48, 10: *non improbe* cupio clementiae vestrae studiis adjuvari

ibid. Schw. 113, p. 160, 10: *non dubie* in Manichaei et Marcionis transit insaniam

FREQUENCY OF LITOTES

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	61	21	82

¹² Volkmann, p. 434.

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	82
Augustine (Sermons)	510	57
Hilary	510	87

Augustine is credited with a "rather liberal use" of litotes,¹³ while it is said to be "not a prominent feature" of Hilary's style,¹⁴ though his frequency is considerably above Augustine's. Leo's use is approximately equal to that of Hilary numerically, and it seems that this figure is a notable element in his work. It lends a vividness to the presentation of the thought, and adds telling emphasis without a multiplicity of words.

G. *Optatio*

Optatio is the expression of an impassioned wish. Its suitability in the pulpit is referred to in the estimate of the eighty examples in Augustine's *Sermons*,¹⁵ and the ten in Hilary.¹⁶ Only one instance was found in St. Leo which suggests the fervor expected in genuine examples of *optatio*.

serm. 1: Obsecro igitur per misericordias Domini, juvate votis quem desiderii expetistis, ut et spiritus gratiae maneat in me, et judicia vestra non fluctuent. Praestet in commune nobis omnibus pacis bonum, qui vobis unanimatis studia infudit, ut in omnibus diebus vitae meae, in omnipotentis Dei servitium, et ad vestra paratus obsequia, cum fiducia possim Dominum deprecari: Pater sancte, conserva eos in nomine tuo, quos dedisti mihi.

H. *Apostrophe*

Apostrophe is a mode of vivacity by which one interrupts his discourse for the sake of vividness, and addresses himself directly to an absent person as though he were present.¹⁷ The rhetorical emphasis obtained by this device results from the fact that the absent character is treated as if visible.

¹³ Barry, p. 117.

¹⁴ Buttell, p. 88.

¹⁵ Barry, p. 127.

¹⁶ Buttell, p. 90.

¹⁷ Quint, 9, 2, 38.

serm. 21, 3: Agnosce, O Christiane, dignitatem tuam, et divina consors factus naturae, noli in veterem vilitatem degeneri conversatione redire. Memento cujus capitis et cujus corporis sis membrum. Reminiscere quia erutus de postestate tenebrarum, translatus es in Dei lumen et regnum. Per baptismatis sacramentum Spiritus Sancti factus es templum: noli tantum habitatorem pravis de te actibus effugare, et diaboli te iterum subicere servituti: quia pretium tuum sanguis est Christi; quia in veritate te judicabit, qui in misericordia te redemit, qui cum Patre et Spiritu Sancto regnat in saecula saeculorum. Amen.

ibid. 29, 3: Interclusistis vobis, O Judaei, intelligentiae viam, et dum solam naturam carnis aspicitis, tota vos veritatis luce privastis. Exspectantes enim, secundum vestrae persuasionis fabulosa figmenta, David filium de sola stirpe corporea, dum spem vestram in homine tantum constituistis, Deum Dei Filium repulistis: ut quod nobis profiteri gloriosum est, vobis prodesse non possit. Nam et nos interrogati cujus filius sit Christus, voce Apostoli confitemur quod *factus est ex semine David secundum carnem*; et de ipso initio evangelicae praedicationis instruimur, legentes: *Liber generationis Jesu Christi, filii David*. Sed ideo a vestra impietate discernimur, quia quem ex progenie David Hominem novimus natum, eumdem, secundum quod *Verbum caro factum est*, Deum Deo Patri credimus coaeternum. Unde si teneres, O Israel, tui nominis dignitatem, et propheticas denuntiationes non obcaecato corde percurreres, Isaias tibi evangelicam panderet veritatem, et non surdus audires divina inspiratione dicentem: *Ecce Virgo accipiet in utero, et pariet filium, et vocabunt nomen ejus Emmanuel, quod est interpretatum, Nobiscum Deus*. Quem si in tanta proprietate sacri nominis non videbas, in Davidica saltem voce didicisses, ne contra testificationem novi et veteris Testamenti Jesum Christum David filium denegares, quem David Dominum non fateris.

ibid. 34, 2: Superfluo, *Herodes*, timore turbaris, et frustra in suspectum tibi puerum saevire moliris. Non capit Christum regio tua, nec mundi Dominus potestatis tuae sceptri est contentus angustiis. Quem in Judaea regnare non vis, ubique regnat; et felicius ipse regnares, si ejus imperio ipse subdereris. Cur sincero officio non facis quod subdola falsitate promittis? Perge cum magis, et verum regem suppliciter adorando venerare. Sed tu, Judaicae sequacior caecitatis, non imitaris gentium fidem, corque perversum ad crudeles convertis insidias, nec illum occisurus quem metuis, nec illis nociturus quod perimis.

ibid. 52, 5: Una est enim Patris et Filii voluntas, ut est una Divinitas: de cujus dispositionis effectum, nihil vobis gratiae, *Judaei*, nihil tibi, *Juda*, debemus. . . .

ibid. 59, 3: Vobis, vobis, falsi Judaei, et sacrilegi principes populi, totum facinoris istius pondus incumbit; et licet immanitas secleris

et praesidem obligarit, et milites; omnis tamen facti summa vos arguit. Et quidquid in supplicio Christi vel Pilati peccavit iudicium, vel cohortis obsequium, hoc vos facit humani generis odio digniores: quia vestri furoris impulsu nec illis innocentes esse licuit, quibus iniquitas vestra non placuit.

ibid. 85, 4: Nihil obtines, nihil proficis, *saeva crudelitas*. Subtrahitur inventis tuis materia mortalis, et Laurentio in caelos abeunte tu deficis. Flammis tuis superari charitatis Christi flamma non potuit, segnior fuit ignis qui foris ussit quam qui intus accendit. Servisti, *persecutor*, martyri, cum saevisti; auxisti palmam, dum aggeras poenam. Nam quid non ad victoris gloriam ingenium tuum reperit, quando in honorem transierunt triumphi, etiam instrumenta supplicii?

Cf. also serm. 40, 2; 68, 2; and especially the apostrophe addressed to Christ which is quoted above under epanaphora.

There are thirty-two instances of apostrophe in the *Sermons*. There is no instance of direct address in the *Letters*. It is hardly possible to introduce such a device in epistolary composition, but the effect of apostrophe is intended in several of the *Letters* where Leo calls upon the heretics, in the third person jussive subjunctive, either to prove their contention or abandon it. There is an excellent example of this rhetorical appeal in epist. ST. 5, 163-172:

videat . . . intellegat . . . audeat . . . nec transitorie legat . . .
non resistat . . . et iterum . . .

Cf. also epist. ST. 15B, 67; 70, 99-108.

Leo surpasses Hilary in frequency of apostrophe by a ratio of 3:2, while Augustine surpasses Leo 5:3.

The following numerical summary of the figures of vivacity shows Leo's full acquaintance with the rhetorical means of enlivening discourse, and is an indication also of the general restraint he uses in handling them.

rhetorical question.....	188
asyndeton	99
polysyndeton	80
litotes	82
apostrophe	32
parenthesis	31
exclamatio	8
optatio	1

CHAPTER V

GORGIANIC FIGURES AND ALLIED DEVICES OF PARALLELISM

The figures which bear the description Gorgianic are parison, homoioteleuton (or paromoion) and antithesis. Their exact relation to Gorgias of Leontini was not entirely clear even in antiquity.¹ It has been shown that some at least of the Gorgianic figures existed prior to Gorgias, but with him they became the basis of all technical training in the writing of artistic prose.² The allied devices are isocolon, chiasmus, and parallelism. Parallelism is also called sentence parison, or alternate parison. It appears below, under the last named title, as a subdivision of parison.

A. *Isocolon*

Isocolon is a form of parallelism in which the members of a period have an equal number of syllables.³ It is the logical antecedent of the Gorgianic figures.⁴ By an extension of this definition, equality in the number of syllables in sequent clauses and phrases is regarded as isocolon. The figure is of rare occurrence in the Attic prose writers,⁵ and its deliberate and copious use an obvious fault. The total number of isocola in a writer seldom represents his deliberate usage, unless found in company with other rhetorical devices. The following are representative examples of isocolon found in Leo's works:

- serm. 4, 2: omnes tamen proprie regat Petrus,
 quos principaliter regit et Christus.
ibid. 12, 2: nihil vacat a veritate justitiae,
 nihil a miseratione clementiae.
ibid. 20, 3: Nulla apud Deum vilis est pietas,
 nulla infructuosa miseratio
ibid. 40, 1: nec inutilis sit pigris
 nec onerosa devotis
ibid. 50, 3: nemo non peccat
 nemo non pareat

¹ Campbell, p. 80.

³ Volkmann, p. 482.

⁵ Robertson, p. 16.

² *Ibid.*

⁴ Campbell, p. 81.

- ibid. 52, 1: Omnis prorsus antiquitas colentium Deum verum,
omnis numerus apud saecula priora sanctorum
- ibid. 64, 1: non defuerunt,
nec adhuc desunt
- ibid. 70, 4: et patitur,
et moritur,
et resurgit
- epist. ST. 5, 28: nec peccatum contaminare,
nec mors potuit detinere.
- ibid. 5, 16: Cum enim Deus et omnipotens Pater creditur,
consempiternus eidem Filius demonstratur
- ibid. 15B, 7: nec justitiae illic moderatio,
nec fidei est servata religio
- ibid. 42, 109: sive ille sit monachus
sive ille sit laicus
- ibid. 44, 45: nullam artem ratiocinandi,
nullum eloquium disserendi
- ibid. 50, 30: quod legunt in evangelio,
quod confitentur in symbolo

FREQUENCY OF ISOCOLON

	Sermons	Letters	Total
No. of Half-Pages.....	301	209	510
No. of Figures.....	85	22	107

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	107
Augustine (Sermons).....	510	356
Hilary	510	31

The number of isocola noted in Hilary's works has been judged negligible,⁶ while the number for Augustine is considered exceedingly large.⁷ There is evidence of deliberateness in the examples quoted above as representative of Leo's use of isocolon, especially in those instances that are combined with epanaphora and homoioteleuton. The rhythmical effect thus produced may be in a large measure the purpose of isocolon. It is certainly a means of heightening the

⁶ Buttell, p. 100.

⁷ Barry, p. 194.

beauty of prose.⁸ At the same time, it adds to the more essential purposes of prose by stimulating attention. Leo avoids the monotony so liable to arise from frequent, unrelieved isocola by varying the length of the cola.

B. *Parison*

Parison is a modification of isocolon in which the parallelism is extended from syllabic equality to a parallelism of structure. It consists of an approximate equality in both structure and length of sequent phrases, clauses, and sentences.⁹ Parison has different forms, which were devised by the Sophists to avoid the monotony of similar structural balance, and yet to preserve the symmetry which is an aid to clear writing as well as an ornament. These forms are perfect parison; imperfect, or simple parison; chiasitic parison; antithetic parison; and alternate parison. This latter is sometimes entitled parallelism.¹⁰

1. Perfect Parison

When two or more consecutive phrases, clauses, or sentences have an exact, or almost exact, similarity in structure, the device is termed perfect parison.

serm. 3, 4: et Dominus noster Jesus Christus cum omnibus redemit,
et beatus apostolus Petrus prae omnibus erudit.

ibid. 5, 1: sive in naturalibus incrementis
sive in moralibus institutis

ibid. 13, 1: De abstinentia prodeunt castae cogitationes,
rationabiles voluntates,
salubriora consilia

ibid.: Studeamus viduarum defensionem
pupillorum utilitati,
lumentium consolationi,
dissidentium paci.
Suscipiatur peregrinus,
adjuvetur oppressus,
vestiatur nudus,
foveatur aegrotus;

ibid. 16, 3: Humiliter irrepunt,
blande capiunt,

⁸ D'Alton, p. 110.

⁹ Quint. 9, 3, 76; Volkmann, p. 482.

¹⁰ Buttell, p. 127; Campbell, p. 92.

- molliter ligant,
latenter occidunt.
- ibid. 22, 4: et redemptio aufert servitutum,
et regeneratio mutat originem,
et fides justificat peccatorem
- ibid. 37, 4: nulla sit memoria offensionis
nulla cupiditas dignitatis;
amor sociae communionis,
aequalitas naturalis.
- ibid. 33, 1: et cunctas nationes a veri Dei cultu impius
dudum error averterat,
et ipse peculiaris Dei populus Israel ab
institutis legalibus pene totus exciderat
- ibid. 40, 2: Inflammat itaque iras,
nutrit odia,
acuit cupiditates,
irridet continentiam,
incitat gulam
- ibid. 67, 6: Juste enim nobis instat praecepto qui praecurrit
auxilio,
et benigne incitat ad obedientiam qui ducit ad
gloriam
- ibid. 90, 3: ut quod diligit diligamus,
et quod operatur operemur
- ibid. 94, 1: Quod enim dudum et traditio decrevit,
et consuetudo firmavit,
nec eruditio ignorat,
nec pietas praetermittat
- ibid. 95, 9: Hi sunt pacifici,
hi bene unanimes,
sanctaeque concordēs
- ibid. 96, 2: et in Photini perfidia,
et in Manichaei dementia,
et in Apollinaris insania
- epist. ST. 9, 23: et resipiscens possit recipi,
et solus debeat error excludi.
- ibid. 12, 59: ne cujus religio dissipatur,
indignatio provocetur.
- ibid. 15B, 145: non Deum tantum dicimus Christum sicut heretici
Manichaei,
nec hominem tantum sicut heretici Fotininani
- ibid. Schw. 32, p. 32, 37: quos pro apostolica fidei libertate
direximus,
et quos dudum apud vos esse confidimus
- ibid. 101, p. 108, 33: dum disceptatio ammittitur, auctoritas auferatur

2. Simple Parison

Simple, or imperfect, parison consists in the juxtaposition of two or more consecutive sentences, clauses, or phrases, whose general structure is the same. It differs from the perfect type in the greater diversity in the length of the parallel phrases, and in the arrangement of words. The commonest type is composed of two clauses of fairly equal length, plus a third, or final in the group, which is considerably longer than the others.

- serm. 9, 4: Nihil apud eos sanctum,
 nihil integrum,
 nihil verum.
- ibid. 10, 2: et castus,
 et sobrius,
 et aliis majoribus ornatus insignibus
- ibid. 12, 4: si et in laudem ejus semper parati,
 et ad purificationem nostram sine cessatione solliciti,
 et ad sustentationem proximi indesinenter simus intenti
- ibid. 15, 1: tot illecebras mundi,
 tot insidias diaboli,
 tot denique pericula suae mutabilitatis
- ibid. 2: jejunia concupiscentias vincunt,
 tentationes repellunt,
 superbiam inclinant,
 iram mitigant,
 et omnes bonae voluntatis affectus ad
 maturitatem totius virtutis enutrient
- ibid. 17, 2: da quod accipias,
 sere quod metas,
 sparge quod colligas,
 noli metuere dispendium,
 noli de dubio suspirare proventu
- ibid. 47, 3: ne ullus algeat,
 ne ullus esuriat,
 ne quis inopia deficiat,
 ne quis moerore tabescat,
 ne aliquem vincula obstrictum
 ne aliquem habeat carcer inclusum.
- ibid. 76, 3: tota Trinitas una virtus est,
 una majestas,
 una substantia,
 indiscreta opere,
 inseparabilis dilectione,
 indifferens potestate,

- simul implens omnia,
simul continens universa;
quod enim Pater est,
hoc est et Filius,
hoc est et Spiritus Sanctus
et vera Deitas in nullo esse aut major aut minor potest. . . .
- ibid. 61, 2: Caecis visum,
surdis auditum,
claudis gressum,
mutis donavit eloquium,
febres abegit,
dolores resolvit,
daemonia ejecit,
mortuos vivificavit,
mari et ventis ut quiescerent imperavit.
- epist. ST. 70, 28: concipi ac nasci,
nutriri et crescere,
crucifigi ac mori,
sepelire ac resurgere
et ascendere in caelum
et in Patris dextra,
unde ad judicandos vivos et mortuos veniet consedere.
- ibid. Schw. 113, p. 160, 41: in quo omnes crucifixi,
omnes mortui,
omnes sepulti,
omnes sunt etiam suscitati

3. Chiastic Parison

Chiastic parison is that form in which the parallelism contains a chiastic arrangement of words.

- serm. 23, 1: totus ubique praesens
et omnia totus excedens
- ibid. 26, 3: requies beatorum
et aeternitatis habitaculum
- ibid. 4: ut Deus hominem vocet filium,
et homo Deum nominet Patrem
- ibid. 45, 2: Charitas robur fidei,
fides fortitudo est charitatis
- ibid. 54, 1: tota est in majestate humilitas,
tota in humilitate majestas
- ibid. 72, 2: nec nostris sua,
nec suis nostra consumeret . . .
nec caro per Divinitatem inviolabilis,
nec Divinitas per carnem posset esse passibilis

- ibid. 63, 6: susceptus a Christo
Christumque suscipiens
ibid. 64, 4: quid sit quod caro sine Verbo non agit,
et quid sit quod Verbum sine Carne non effecit?
ibid. 94, 2: Facite quod amo,
Amate quod facio.
ibid. 2, 38: et custodiatur caritas
et veritas defendatur
ibid. Schw. 96, p. 101, 27: non amisisse propria
sed majora meruisse

4. Antithetic Parison

Antithetic parison is that parallelism of structure which juxtaposes opposite ideas.

- serm. 2, 1: etsi necessarium est trepidare de merito,
religiosum est tamen gaudere de dono
ibid. 10, 2: foris splendidi,
intus obscuri,
abundantes temporalium,
inopes aeternorum
ibid. 12, 3: et cum aliquid non suppetit, querela,
et cum quaedam exuberant, sit ingrata
ibid. 30, 6: visibilem ab invisibili,
corporeum ab incorporeo,
passibilem ab impassibili,
palpabilem ab impalpabili,
formam servi a forma Dei;
quia etsi unum manet ab aeternitate,
aliud coepit a tempore
ibid. 47, 1: Iniquitas cum iustitia non habet pacem,
temperantiam odit ebrietas,
falsitati nulla est cum veritate concordia,
non amat superbia mansuetudinem,
petulantia verecundiam,
avaritia largitatem
ibid. 59, 8: Qui autem non profeit, deficit;
et qui nihil acquirit, nonnihil perdit
ibid. 61, 5: qui ideo resistitis novis,
quia non credidistis antiquis
ibid. 70, 2: Repugnat iniquitas iustitiae,
caecitas luci,
mendacium veritati
ibid. 79, 2: Aliud enim agit sub veritate ratio,
Aliud sub falsitate deceptio.

- Apud nos fides sanctificat etiam manducantem,
 Apud illos infidelitas polluit jejunantem
 ibid. 82, 2: illius ad infima inclinatio,
 nostra fieret ad summa provectio
 ibid. 91, 1: cum a licitis abstinetur,
 facilius illicitis resistatur
 ibid. 70, 3: gloria per contumeliam,
 incorruptio per supplicium,
 vita per mortem
 epist. ST. 5, 91: et humilitas hominis
 et altitudo Divinitatis
 ibid. 4, 33: et severius agat cum obduratis,
 et veniam cupiat praestare correctis
 ibid. Schw. 113, p. 163, 23: inclinante se Deo usque ad infima hominis
 et proficiente homine usque ad summa
 Deitatis

5. Alternate Parison

Alternate parison is a form of parallelism in which there is symmetry in alternate phrases or clauses. This form is sometimes classified simply as parallelism.¹¹ It consists of a structural correspondence which is not complete, but confined to one or two cola, while the remaining cola are structurally different.

- serm. 2, 1: Quo opere suo Dominus, quid cordibus nostris insinuat,
 quidve commendat,
 nisi ut de justitia sua nemo praesumat,
 et de ipsius misericordia nemo diffidat,
 quae tunc evidentius praeeminet,
 quando peccator sanctificatur
 et abjectus erigitur.
 ibid. 5, 4: et non in nobis,
 qui sine illo nihil possumus,
 sed in ipso,
 qui possibilitas nostra est, gloriamur
 ibid. 10, 2: non est tamen talium aut felix abundantia,
 aut probanda frugalitas;
 si ipsis tantum propriae opes serviunt,
 si eorum bonis nulli juvantur pauperes,
 nulli foveantur infirmi;
 si de magnarum abundantia facultatum non captivus redemptionem
 non peregrinus solatium,
 non exsul sentit auxilium

¹¹ Campbell, p. 92; Buttell, p. 127.

- ibid. 20, 2: Fiat abstinentia fidelium,
cibus pauperum,
et quod quisque subtrahit sibi,
proficiat indigenti.
- ibid. 21, 1: Gaudeat peccator,
quia invitatur ad veniam,
Animetur gentilis,
quia vocatur ad vitam
- ibid. 30, 3: et sicut nihil deest illius majestatis,
cujus habitatione repletur habitaculum,
sic nihil deest corporis,
quod non suo habitatore sit plenum.
- ibid. 31, 3: Diligite castimoniae puritatem,
quia Christus virginitatis est filius.
"Abstinete vos a carnalibus desideriis,
quae militant adversus animam." . . .
"Malitia parvuli estote,"
quia Dominus gloriae mortalium se conformavit infantiae.
Sectamini humilitatem,
quam Dei Filius discipulos suos docere dignatus est.
Induite vos virtutem patientiae,
in qua animas vestras possitis acquirere;
quoniam qui cunctorum est redemptio,
ipse est omnium fortitudo.
"Quae sursum sunt sapite,
non quae super terram."
Per viam veritatis et vitae constanter incedite,
nec vos impedianter terrena,
quibus sunt parata coelestia.
- ibid. 73, 2: multo felicius horum oculis patefactis,
quibus naturae suae manifestata est glorificatio,
quam illorum generis nostri principum,
quibus praevaricationis suae est ingesta confusio.
- ibid. 63, 1: nostra augendo,
non propria,
quia infirmitas erat provehenda,
non virtus;
ut cum suo Creatori creatura esset unita,
nihil assumpto divinum,
nihil assumendi deesset humanam
- ibid. 82, 5: Jam populos, qui ex circumcisione
crediderant, erudieras;
jam Antiochenam Ecclesiam, ubi primum
Christiani nominis dignata est orta, fundaveras;
jam Pontum, Galatiam, Cappadociam, Asiam
atque Bithyniam legibus evangelicae praedicationis
imbueras;

nec aut dubius de proventu operis,
aut de spatio tuae ignarus aetatis,
tropaeum crucis Christi Romanis arcibus inferebas,
quo te divinis praeordinationibus anteibant,
et honor potestatis,
et gloria passionis.

epist. ST. 15B, 76: nec aliunde quam de Patre,
nec aliud esse quam Pater est,
huic si addita est potestas,
si inlustrata dignitas,
si exaltata sublimitas,
minor erat provehente qui creavit,
nec habebat divitias ejus naturae ejus indiguit largitate.

ibid. Schw. 113, p. 160, 38:
Acceperunt justī, non dederunt coronas,
et de fortitudine fidelium exempla nata sunt patientiae,
non dona justitiae.

FREQUENCY OF PARISON

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures:			
Perfect	454	45	499
Imperfect	329	155	484
Chiastic	25	13	38
Antithetic	74	3	77
Alternate	155	45	200

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	1,299
Augustine (Sermons).....	510	438
Hilary	510	484

St. Leo's use of parison is very generous. He exceeds Hilary's usage by a ratio of more than 12:5.¹² This is also the approximate ratio by which the *Sermons* of St. Basil exceed St. Hilary.¹³ No definite comparison can be made between St. Leo and St. Augustine in the *Sermons*, since the total recorded for the latter is not a com-

¹² Buttell, p. 117.

¹³ Campbell, p. 87.

plete count of the parison in the *Sermons*, but a "selection of instances showing conscious art."¹⁴ Likewise, only selected instances have been considered in the study of Augustine's *Letters*.¹⁵ In his liking for parison in its various forms Leo approaches nearest to St. John Chrysostom in the *Homilies on the Statues*, whose use of parison is nothing short of lavish.¹⁶

The examples cited above are typical of the occurrence of this figure in Leo. They indicate a carefulness in avoiding extremes of parallelism, monotonous symmetry and tedious variety. There seems to be an ease in the shift from one symmetrical structure to another, with a judicious infrequency of chiasmic and antithetic arrangements, which prevents any excessive artificiality from obscuring the thought by the elegance of its presentation.

C. *Homoioteleuton*

Homoioteleuton is a form of parallelism in which there is a correspondence in sound at the conclusion of succeeding phrases, clauses and sentences.¹⁷ More briefly it is end rhyme in sequent cola. This end rhyme is usually formed by placing at the end of the cola words which have the same inflectional terminations. Since in a highly inflected language it is often impossible to place such a word in any other position, this figure is very liable to be formed accidentally.

Homoioteleuton made a strong appeal to the Greeks because of their delicate appreciation of sound, and it held an important place among the Gorgianic figures.¹⁸ It was not favored by Classical writers,¹⁹ but played a conspicuous part in Christian oratory.²⁰

The following representative examples of homoioteleuton from St. Leo have been grouped according to the number of cola containing this figure, as twofold, threefold, etc.

1. Twofold

- serm. 5, 1: qui placationis hostias pro populi tantum delictis,
non etiam pro suis debeat offerre peccatis
ibid. 17, 1: ut quod reddituram se promittit veritas,
secura expendat humanitas

¹⁴ Barry, p. 181.

¹⁷ Quint. 9, 3, 77.

¹⁹ Norden, p. 616.

¹⁵ Parsons, p. 253.

¹⁸ Bernhard, p. 225.

²⁰ Volkmann, p. 483.

¹⁶ Burns, p. 69.

- ibid. 75, 4: neque in praesenti saeculo,
neque in futuro sit remittenda iudicio,
dicente Domino:
- ibid. 90, 4: Hi igitur affectus, dilectissimi, quo amor terrenis excluditur,
bonorum operum consuetudine roboratur,
quia necesse est ut bonis actibus conscientia delectetur
- ibid. 67, 3: quomodo et perfidia traditoris,
quem ab immanitate concepti sceleris,
et beneficiis revocare est dignatus et verbis
- ibid. 26, 5: quo nos unum volentes,
unum sentientes,
et in fide ac spe et in charitate concordēs
- ibid. 19, 1: non solum ad divinam essentiam,
sed etiam ad humanam spectat naturam,
quod dictum est per prophetam:
- epist. ST. 5, 66: Nullum habuerunt in Salvatore vestigium,
nec quia communionem humanarum subiit infirmitatum,
ideo nostrorum fuit particeps delictorum.
- ibid. 104: Partus Virginis Divinae est virtutis indicium,
infantia parvuli ostenditur humilitate cunarum,
magnitudo altissimi declaratur vocibus angelorum

3. Fourfold and More

- serm. 4, 3: sed non frustre uni commendatur,
quod omnibus intimetur.
Petro enim ideo hoc singulariter creditur,
quia cunctis Ecclesiae rectoribus Petri forma praeponitur.
- ibid. 65, 5: in illo sumus Deo repleti,
in quo crucifixi,
in quo sepulti,
in quo sumus etiam suscitati
- ibid. 69, 5: Non enim templum Spiritus Dei,
nec membra sunt Christi,
sed falsis opinionibus implicati,
tot species habent diaboli
quot simulacra mendacii.
- ibid. 29, 1: qui se ad id in quod tendit,
pervenisse praesumit,
non quaesita reperit,
sed in inquisitione defecit
- ibid. 54, 5: nec vestris oculis solitus dies prodiit,
sed impiis mentibus nox tetrae caecitatis incubuit.
Hoc mane vobis templum et altaria diruit,
legem et prophetas ademit,
regnum et sacerdotium sustulit,
in luctum aeternum omnia vobis festa convertit.

- ibid. 27, 3: Per istos remedia aegritudinum,
indicia futurorum,
placationes daemonum,
et depulsiones promittuntur umbrarum.
- ibid. 40, 4: Sentiant humanitatem nostram aegritudines decumbentium,
imbecillitates debilium,
labores exsulum,
destitutio pupillorum,
et desolatarum moestitudo viduarum
- ibid. 32, 4: Itaque odia declinate,
mendacia adicite,
superbiam humilitate destruite,
avaritiam projicite,
largitatem diligite.
- ibid. 73, 4: vere agnosceretur resuscitatus,
qui vere erat natus,
et passus,
et mortuus,
- ibid. 22, 3: haec inde purgationem traxit,
unde concepit.
Quo enim paterni seminis transfusio non pervenit,
peccati se illic origo non miscuit.
Inviolata virginitas concupiscentiam nescivit,
substantiam ministravit
- ibid. 24, 2: Dei opere humilitas nostra cognoscit,
quanti eam suus conditor aestimarit.
Qui cum origini humanae multum dederit,
quod nos ad imaginem suam fecit,
reparationi nostrae longe amplius tribuit,
cum servili formae ipse se Dominus coaptavit.
Quamvis enim ex una eademque pietate sit,
quidquid creaturae Creator impendit . . .
- epist. ST. 38, 22: tanto bono contrarium esset inferri,
nec per occasionem episcopalis concilii,
id inopportune appeti,
quod non licuit concupisci.

FREQUENCY OF HOMOIOTELEUTON

	Sermons	Letters	Total
No. of Half-Pages.....	301	209	510
No. of Figures:			
Twofold	811	212	1,023
Threefold	98	10	108
Fourfold or More.....	22	3	25

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	1,156
Augustine (Sermons)	510	223
Hilary	510	341

The conspicuous role that homoioteleuton is said to have played in Christian oratory is almost too clear from an exact count of this figure in St. Leo. The divergence, however, between Leo, and Augustine and Hilary, is by no means as great as the statistics indicate. The count in Leo is absolute. From Augustine many instances of homoioteleuton have been rejected as unrhetical or accidental;²¹ and in Hilary the number is "conservative," since only instances connected with devices of parallelism have been counted.²²

Applying such criteria to Leo we should thereby reduce the number of twofold homoioteleuton approximately fifty per cent. The absolute count, however, has been made as a surer basis for criticism. Whatever the number of accidental occurrences of a figure, these, too, enter into the estimate of a writer's art.

Attention should be called to the strikingly conservative use of more than twofold homoioteleuton. The twofold form occurs more frequently by a ratio of 8:1. Against this conservative use of longer forms, there must be placed, besides the lavish frequency of twofold homoioteleuton, the fact that this figure occurs very repeatedly in accumulated instances, i. e., a twofold instance following a twofold instance (cf. serm. 65, 1; 67, 1; 67, 3; 68, 2; 77, 1; 78, 1 *et passim*), with an effect that is not displeasing.

D. *Antithesis*

Antithesis is a figure which is formed by the juxtaposition of words, phrases, or clauses that are opposite in meaning.²³ This figure contributes much to clearness and force by placing in close proximity ideas which in themselves are not compatible. The

²¹ Barry, p. 193.

²² Buttell, p. 121.

²³ Quint., 9, 3, 81.

union of antithesis with structural parallelism forms antithetical parison, which has been treated above as a subdivision of parison.²⁴

- serm. 10, 2: in copia affluentes vilem atque sordentem
horreant pareitatem
- ibid. Hujusmodi divites egentiores omnibus
sunt egenis
- ibid. 12, 1: et tenebras ignorantiae nostrae
suae veritatis luce discuteret
- ibid. 19, 2: Quid prodest animae foris agere
quasi dominam, et intus servire captivam?
- ibid. 22, 3: Et cum in omnibus matribus non
fiat sine peccati sorde conceptio, haec
inde purgationem traxit unde concepit
- ibid. 5: liber efficiaris ex servo, de extraneo
proveharis in filium; ut qui ex corruptibili
carne natus es, ex Dei spiritu renascaris,
et obtineas per gratiam quod non habeas per naturam
- ibid. 23, 3: ipse ad nos descendit, ad quem
nos non poteramus ascendere.
- ibid. 24, 6: Nolite impias fabulas praeponere
lucidissimae veritati
- ibid. 39, 4: Remedia nostra plagae ipsorum sunt,
quia curatione nostrorum vulnerum vulnerantur
- ibid. 59, 2: ad Annam Caiphae socerum, ac
deinde ad Caipham ex Annae
transmissione perducitur
- epist. Schw. 113, p. 163, 7: pro fide vos agere creditis et
fidei contraitis, Ecclesiae nomine armamini et
contra Ecclesiam dimicatis.

FREQUENCY OF ANTITHESIS

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	22	3	25

That antithesis may be more complete it is necessary that the words or parts of the sentence that constitute the opposition of ideas be of similar structure and correspondence. The setting of the opposed thoughts in parallel position makes the contrast more pronounced. A comparison of the statistics for Leo's use of antithesis

²⁴ Cf. *supra*, p. 60.

and antithetic parison shows his appreciation for the more striking effect possible in the latter device, which he uses more than three times as frequently as simple antithesis. Far from falling into the real danger of warping the course of his thought by straining after the effect of antithesis, Leo reserves this attractive mode of juxtaposition for situations in which antithetic development arises almost spontaneously out of the context.

Because of the constant appearance of antithesis in the writings of St. Hilary, no attempt has been made to collect statistics on this device.²⁵ St. Augustine's *Sermons*²⁶ abound in antithesis more than St. Leo's *Sermons* and *Letters* by a ratio of approximately 6 : 1.

E. Chiasmus

Chiasmus is the crosswise arrangement of pairs of words, or clauses. This shifting of the normal position of words seems to have sufficient foundation in the nature of contrast, but the figure historically probably grew out of the effort to avoid the monotony of parison. Chiasmus preserves the crosswise arrangement without the parallelism. Chiastic parison is treated as a subdivision of parison.²⁷

serm. 23, 2: formam Dei servi forma non minuit
 ibid. 27, 2: et ita se nobis nosque inseruit sibi ut. . . .
 ibid. 33, 4: nullo illic parvulo occiso, occideretur et Christus
 ibid. 72, 5: Sempiterni Genitoris Unigenitus Sempiternus
 ibid. 69, 3: et diaboli opus de opere diaboli solveretur
 ibid. 77, 4: procul corpora locorum et loca corporum repellamus
 epist. ST. 15B, 143: ut efficiatur homo corpus Christi, quia et Christus
 corpus est hominis
 ibid. 42, 16: blasphemiam Nestorii ab Eutyches impietate distinguant
 ibid. 72, 59: perfectio incrementum et adjectionem plenitudo non
 recipit.

FREQUENCY OF CHIASMUS

	Sermons	Letters	Total
No. of Half-Pages.....	301	209	510
No. of Figures.....	15	9	24

²⁵ Buttell, p. 125.

²⁶ Barry, p. 191.

²⁷ Cf. *supra*, p. 59.

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	24
Augustine	510	45
Hilary	510	46

Comparing St. Leo's use of chiasmus and chiastic parison, it is found that, as is the case with antithesis, he shows a noticeable preference for this figure in its parallel form. The total, however, of St. Leo's chiastic constructions shows no great leaning toward this figure; yet the examples quoted, which are typical, show his artistic appreciation of crosswise juxtaposition. The figures quoted for Augustine's *Sermons* do not show a complete difference from Leo, since the statistics for the former represent only instances involving whole clauses and containing notable chiastic arrangement.

The summary of the number of instances of Gorgianic and allied figures in St. Leo is as follows:

parison	1,297
homoioteleuton	1,156
isocolon	107
antithesis	25
chiasmus	24

The general statistical conclusion gives St. Leo a greater liking for the figures of this chapter over Hilary by a ratio of 3 : 1, and over Augustine by a ratio in excess of 2 : 1. This majority has been attained almost exclusively by parison and homoioteleuton; and of the latter, the twofold type, in which the subjective enters most, plays the largest role in increasing Leo's frequency. It is interesting to note that Leo favors these figures over Hilary in the same proportion as the golden-tongued St. John.²⁸

²⁸ Buttell, p. 130; Burns, p. 82.

CHAPTER VI

MINOR FIGURES OF RHETORIC

The figures of this chapter include hyperbaton, hendiadys, oxymoron and paradox, hyperbole, antimetathesis and antonomasia. This grouping has no foundation in the nature of the individual figures. The common bond that unites them is to be found in the external circumstance of the strong appeal these figures made to the rhetorically inclined exponents of the Second Sophistic.¹ No clear instance of hendiadys was noted.

A. *Hyperbaton*

Hyperbaton is the separation of words that grammatically should be joined. Its purpose is twofold: emphasis and artistry.² The former is the original intent of hyperbaton, but the latter had the major influence in its development. The following examples illustrate the various types of hyperbaton as they appear in St. Leo.

1. Separation of a Noun and its Modifier

serm. 5, 2: et *illa* universalis Ecclesiae a Domino eidem *commendata dilectio* etiam ex nostra dispensatione deposcitur.

ibid. 2, 2: *angelicum* nobis in tot sanctis sentio interesse *conventum*.

ibid. 5, 5: Et ideo *quidquid* in nobis hodie sive dignatione fratrum, sive pietate filiorum detulistis *officii*

ibid. 18, 1: *Praesidia*, dilectissimi, sanctificandis mentibus nostris atque corporibus divinitus *instituta*

ibid. 16, 1: qui nullam in agris, nullam in vineis, nullam habent in oleis portionem

ibid. 29, 1: et *ipse* beatae Mariae *missus* a Deo *Gabriel angelus* dixerat

ibid. 44, 1: hoc in tempore

ibid. 76, 1: *Sanctum Spiritum* quinquagesimo post Domini resurrectionem, qui ab ascensione ejus est decimus, *infusum* Christi discipulis. . . .

ibid. 76, 8: aliqua ex parte

¹ Campbell, p. 66.

² Volkmann, p. 437.

- ibid. 34, 1: *vocante* nos ad hanc devotionem *ipsa* recurrentium temporum *lege*
 ibid. 62, 2: *Filium* Dei Patris omnipotentis *unicum*
 epist. ST. 5, 66: *nullum* habuerunt in Salvatore *vestigium*
 ibid. 4B, 10: ignorantia *graves* nonnumquam incidit in *lapsus*
 ibid. 70, 39: Et talium assertionum sacrilegia *concordibus* per totum mundum beatorum patrum dudum sunt damnata *sententiis*
 ibid. 52, 6: *quod talem* dignatus est rebus humanis concedere pro sua pietate *rectorem*
 ibid. 55, 75: teneat fraternitas tua *suorum* consuetudinem *decessorum*
 ibid. Schw. 60, p. 66, 10: quacumque de causa
 ibid. 80, p. 89, 36: *Sollicitudinem* meam quam de paschali observantia habui, *sancto* clementiae vestrae *studio* pro mea petitione gratulor *absolutam*
 ibid. 113, p. 160, 10: Verbi et carnis *unam* audit pronuntiare *naturam*

2. Separation of a Preposition from its Object

- serm. 3, 2: in Apostolorum principe
 ibid. 9, 1: a callidissimi hostis revocaret insidiis
 ibid. 2: in ejus ascenditur regnum, in ejus transitur affectum
 ibid. 16, 4: de perversitate dogmatis sui, et de festivitatum suarum consuetudine
 ibid. 18, 1: cum dierum temporumque curriculum
 ibid. 22, 6: non tam de nativitate Christi quam de novi, ut dicunt, solis ortu
 ibid. 29, 3: in adoptantis nos misericordia gloriemur.
 ibid. 34, 2: per Judaeorum scribas atque doctores
 ibid. 96, 2: in Photini perfidia, et in Manichaei dementia, et in Apollinaris insania
 epist. ST. 5, 12: nesciens igitur quid deberet de Verbi Dei incarnatione sentire, nec volens ad promerendum lumen intelligentiae in sanctarum scripturarum latitudine laborare
 ibid. 164: in crucis ligno
 ibid. Schw. 25, p. 26, 19: pro supra dicti sacerdotis arbitrio
 ibid. 95, p. 100, 22: et a tuae fraternitatis Deo placita caritate.

3. Separation of Coordinates

- serm. 6: et pauperum memineritis et vestri
 ibid. 8: Justus enim est judex noster et verax
 ibid. 17, 2: inops de hoc mundo et egenus
 ibid. 27, 3: ingeniis utatur et linguis
 ibid. 28, 4: qui per omnia et hominis personam impleret et Verbi
 ibid. 30, 6: nec separationem possunt habere, nec finem
 ibid. 42, 2: a dextris se exerceat et sinistris

ibid. 46, 2: nec conceptu laedetur virginitas materna nec partu
 ibid. 34, 3: non injuria sit ipsius sed potentia
 ibid. 11, 2: *Providenter* igitur, dilectissimi, a sanctis patribus *pieque*
 dispositum est
 epist. ST. 5, 151: et Verbum confiteremur et Carnem
 ibid. 70, 21: et ancilla Domini esset et mater.

4. Separation of Participle and Auxiliary in Compound Tenses

serm. 20, 1: quae etiam *sunt* rebus ipsis quae significabantur *impleta*
 ibid. 23, 1: quae a nobis numquam est tacenda, licet *non sit*, ut dignum
 est, *explicanda*
 ibid. 27, 2: non hoc significat quod in carnem *sit* Dei natura *mutata*,
 sed quod a Verbo in unitatem personae *sit* caro *suscepta*
 ibid. 34, 1: Filius Dei *natus* ex virgine *est*
 ibid. 35, 1: de majestate pueri quem *erant* in praesepe *visuri*
 epist. ST. 5, 50: Veritas autem corporis *sumpta* de corpore *est*
 ibid. 70, 147: mundus *sit* Deo *reconciliatus* in Christo

5. Separation of Adverb from the Word it Modifies

serm. 31, 1: *facile* in se intuentium oculos animosque converteret
 ibid. 39, 4: et discinctus miles cito ab impudicitiae incentore vincitur,
 et non calceatus *facile* a serpente mordetur
 ibid. 42, 2: aut *fructuose* corpori esca subtrahitur
 ibid. 72, 4: adest nobis Christi *ubique* victoria
 ibid. 76, 8: Nihil ad istum *prorsus* de illa virtute pervenit
 ibid. 29, 2: *confestim* Dominus caecitatem illorum arguens ait:
 ibid. 34, 1: toto corde gaudere et *honorifice* ea quae ad salutem nostram
 gesta sunt celebrare
 ibid. 36, 1: divinae *procul dubio* gratiae splendor operatur
 epist. ST. 3, 5: *Quantum* rebus humanis consulere providentia divina
 dignetur
 ibid. 39, 48: per Sanctum *vere* Spiritum

6. Separation of an Infinitive and its Accusative Subject by Placing the Finite Verb Between Them

serm. 10, 2: Haec virtus omnes facit utiles esse virtutes
 ibid. 16, 4: electos et electas jussimus praesentari
 ibid. 26, 3: illum novit offendi
 epist. ST. 2, 16: se asserat obtulisse
 ibid. 4, 17: de matre virgine hominem solum asserit *natum*
 ibid. 13, 17: vos convenit contraire
 ibid. 52, 45: Epistulam quoque ad christianissimum principem noveris
 me misisse

7. Separation of an Antecedent and its Adjective Modifier by the Clause which Contains the Relative

serm. 21, 3: quem metuat nescit infantem

ibid. 33, 3: utitur paginis quarum non credit eloquiis

ibid. 74, 4: Jesus Christus in eadem qua ascenderat carne

ibid. 5: ut per hanc, qua ad nos Christus descendit, dilectionis viam

ibid. 34, 4: isti, de quibus loquimur, adversarii

ibid. 87, 3: nisi se eleemosynarum, qua possunt, erogatione sanctificent

ibid. 64, 4: ad expositionem hujus quam praedicamus fidei

epist. ST. 19, 26: etiam hunc qui nunc repullulat abscedit errorem

ibid. 23, 55: ea qua debetis gratia foveatis

ibid. 25, 24: hanc quam desiderant communionem

ibid. 26, 40: in omnibus quae nequiter gesta sunt emendandis

ibid. 72, 47: cum ea quam elegerunt perversitate

8. Combinations of Any Two or More of the Preceding Types

serm. 3, 4: placens in conspectu Dei atque pretiosus, nec solum vobis, sed etiam mihi apud Dei misericordiam profuturus

ibid. 8: quae apostolicis sunt traditionibus instituta

ibid. 27, 2: ut qui erat intemporaliter de essentia Patris genitus, ipse sit temporaliter de utero virginis natus

ibid. 46, 1: ab impiis est sensibus abstinendum

ibid. 54, 5: ubi erat cordis facienda correctio

ibid. 76, 7: cum iam abundantissime ipsorum sint confessione patefacta

ibid. 23, 1: hunc sibi diem, quo in salutem mundi ex beata Virgine Maria nasceretur, eligit, integro per omnia pudore generantis

ibid. 24, 4: praeter omnia diabolici probra commenti

ibid. 26, 5: qui ante passionis diem voluntaria dispositione praelectum, discipulos suos hac praecipue doctrina informavit

ibid. 38, 3: cum in singulorum fidelium profectibus divinorum elucet custodia mandatorum

ibid. 9, 3: Ad horum ergo operum, dilectissimi, piam curam dies nos Apostolicae institutionis invitat, in quo sanctorum collationum prima collectio est prudenter a patribus et utiliter ordinata.

epist. ST. 5, 165: Et aperto per militis lanceam latere crucifixi intellegat unde sanguis et aqua fluxerit.

ibid. 70, 150: Non ergo quisquam sibi erubescendum aestimet Christianus de nostri in Christo corporis veritate

ibid. 13, 22: in ipsius fidei qua Christiani sumus excidia processerunt

ibid. 22, 9: pro fidei nos faciant integritate securos

ibid. 27, 29: unam in Dei Filio post incarnationis sacramentum affirmare naturam

ibid. 32, 4: Cognita clementissimi principis ex his quas ad nos misit litteris voluntate

ibid. 41, 28: nulla penitus resideret de vera Domini nostri Jesu Christi incarnatione dubitatio

FREQUENCY OF HYPERBATON

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures:			
Type 1.....	1,912	1,026	
" 2.....	562	395	
" 3.....	74	58	
" 4.....	20	18	
" 5.....	57	75	
" 6.....	7	15	
" 7.....	18	30	
" 8.....	80	53	
			4,400

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	4,400
Hilary	510	2,156

The total number of hyperbata in St. Leo, 4,400, shows conclusively that it has a very considerable place in his style.

Before the appearance of the study on the Rhetoric of St. Hilary of Poitiers, exact statistical data for comparison on this figure were almost entirely lacking, although its frequent use is noted in the investigations of patristic writings.³ St. Basil uses it constantly in his *Sermons*.⁴ Almost every sentence in Chrysostom's *Homilies*⁵ contains an example. It has been called Augustine's normal word order in his *Sermons*,⁶ and in his *Letters*.⁷ In the *Letters* of St. Ambrose, hyperbaton is so frequent that normal word order comes as a surprise.⁸

³ Buttell, p. 104.

⁵ Burns, p. 54.

⁷ Parsons, p. 262.

⁴ Campbell, p. 66.

⁶ Barry, p. 162.

⁸ Adams, p. 124.

The tabulation of the frequency of hyperbaton in St. Leo clearly shows his decided preference for two forms of this figure, the separation of a noun from its modifier, and of a preposition from its object. These two forms account for more than eighty-eight per cent of the instances noted. The separation of noun and modifier in Leo is often well used for emphasis. The separation of a preposition from its object is more often an artistic device, the frequency of which makes it a characteristic of his style.

B. *Oxymoron and Paradox*

Oxymoron consists in the juxtaposition of words whose meaning, apart from the context, is contradictory. The distinction between oxymoron and paradox was not clearly established in antiquity,⁹ and they have since been treated under one heading with comment to the effect that oxymoron is the shorter, more closely juxtaposed form. The following are representative examples in Leo.

serm. 8: de exigua satione
 ibid. 19, 1: omni strepitus terrenarum silente curarum
 ibid. 23, 5: discors compago
 ibid. 28, 2: fecundata virginitas
 ibid. 39, 6: Pauperum gemitus surdo non transeamus auditu
 ibid. 40, 1: pia aviditate
 ibid. 42, 2: Semper dives est Christiana paupertas
 ibid. 45, 1: duplex unitas
 ibid. 56, 3: poenitendo peccaret
 ibid. 59, 3: consono fremitu
 ibid. 67, 5: excepta communione peccati
 ibid. 88, 5: magnanimitas ista paucorum est
 epist. ST. 8, 15: plenitudinem fidei brevi sermone complexus
 ibid. 44, 77: mentita sit veritas

FREQUENCY OF OXYMORON AND PARADOX

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	31	4	35

⁹ Volkmann, p. 435.

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	35
Augustine (Sermons).....	510	53
Hilary	510	18

Though a total of thirty-five instances hardly allows this figure to contribute greatly to the formation of his style, the clearness and conciseness of the examples noted add a sharpness to the particular passage in which each occurs, which is another indication of Leo's appreciation of the value of restrained use of a figure whose copious employment is very prone to mar the beauty of thought.

C. *Antonomasia*

Antonomasia consists in substituting for a proper name one of the qualities or characteristics of the person or thing to which reference is made.¹⁰ The following examples are illustrative of Leo's use of this device.

1. Designations of God

- serm. 3, 2: omnipotentis et perpetui sacerdotis
 ibid. 9, 2: omnipotentis iudicis
 ibid. 15, 1: aeterni Regis
 ibid. 2: Justus Inspector
 ibid. 16, 2: et ipse erit illis summa praemii, qui est forma praecepti
 ibid. 17, 2: munerator tuus
 ibid. 24, 3: germen benedictum
 ibid. 45, 4: ei qui pro omnibus passus est
 ibid. 29, 29: ille agnosceretur genitus, qui regis David et Dominus esset
 et Filius
 ibid. 49, 2: sententia Veritatis
 ibid. 64, 2: Medicus singularis

2. Designations of the Devil

- serm. 8: impietatis auctorem
 ibid. 9: Incentor namque ille auctorque peccati
 ibid. 15, 1: cum invisibili hoste

¹⁰ Quint., 8, 6, 29.

ibid. 22, 4: *improbis praedo et avarus exactor*

ibid. 39, 3: *hostis humanae generis*

ibid. 41, 2: *pervigil ille tentator*

ibid. 46, 1: *mendacii pater*

ibid. 49, 4: *malignitas frementis inimici*

ibid. 61, 4: *in mortis auctorem*

ibid. 69, 3: *inimicus humani generis*

Leo refers to himself as,

persona imparis haeredis (serm. 3, 2)

in indigno haerede (ibid. 4)

and to the Mother of God as,

*Electae Virgini, olimque de semine Abrahae ac de radice
Jesse per propheticas voces et per mystica signa promissae*
(serm. 30, 4)

and to St. Peter as,

*primus est in Domini confessione qui primus est in apostolica
dignitate* (serm. 4, 2) . . .

*illi ascribamus hoc festum, cujus patrocinio sedis ipsius
meruimus esse consortes* (ibid. 4).

FREQUENCY OF ANTONOMASIA

	Sermons	Letters	Total
No. of Half-Pages.....	309	201	510
No. of Figures.....	160	5	165

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	165
Augustine (Sermons).....	510	115
Hilary	510	48

Approximately eighty of Leo's instances of antonomasia refer to God the Father, or to Christ, and forty-three to the devil. This restricting of three-fourths of the total to two categories, coupled with the fact that very many of these are slightly variant forms of the same designation, modifies considerably the extent to which Leo uses this figure. The majority of the instances, however, are suf-

ficiently periphrastic to indicate Leo's appreciation of the rhetorical advantages of naming a person by naming his characteristic.

D. *Hyperbole*

Hyperbole is the magnifying of a thought beyond the limits of strict truth.¹¹ It is an intentional exaggeration without the intention to deceive. Clear instances of this figure in Leo are found only in one-word expressions of time and number. Because of their brevity and similarity their influence on St. Leo's style is negligible. The following are representative:

serm. 19, 2: *incessabiliter* discimus quod et praedicemus et agamus

ibid. 65, 2: *innumera* opera ejus videretis

ibid. 29, 2: *indesinenter* tamen ipsum partum salutiferae Virginis adoramus

ibid. 49, 2: Ita cum *innumeri* sint qui visibilia concupiscant, vix inveniuntur qui temporalibus aeterna praepo-
nant.

ibid. 50, 2: His tamen et aliis tentationibus, quarum multiplex est et
infinite connexio. . . .

None of the fourteen examples of hyperbole in the *Sermons*, and the seven in the *Letters* appears in passages of impassioned emotion, to which Aristotle says this figure is adapted.¹²

Hyperbole is noted twice in St. Augustine's *Letters*.¹³ In his *Sermons* he is said to be restrained in its use.¹⁴ St. Hilary does not use it.¹⁵ Of the twenty-one instances in Leo, eight are formed by *innumera* and six by *indesinenter*.

E. *Antimetathesis*

Antimetathesis is the repetition of the same word in a sentence with a different meaning.¹⁶ The following are the three instances of this figure found in Leo:

serm. 42, 4: Omnia enim *bona bonus* auctor instituit (cf. ibid., 27, 6 and 43, 1)

ibid. 32, 3: Felicior ergo ignorantia infantium quos persecutor occidit,
quam vestra scientia *quam* in sua perturbatione consuluit.

ibid. 58, 3: ad *vitam Vita* te revocat

¹¹ Quint., 8, 6, 68.

¹² *Rhet.* 3, 145.

¹³ Parsons, p. 216.

¹⁴ Barry, p. 157.

¹⁵ Buttell, p. 101.

¹⁶ Quint. 9, 3, 68.

CHAPTER VII

FIGURES OF ARGUMENTATION

The figures of argumentation are diaporesis, epidiorthosis, prokataleipsis, paraleipsis, prospopoiia, dialektikon, hypophora, and prodiorthosis. Their origin has been traced to the early law courts where they served an obviously practical need, and whence they were extended to serve to adorn and embellish oratory generally.¹ No example of prospopoiia, dialektikon, or hypophora was noted in the works of Leo.

A. Diaporesis

Diaporesis is a figure by which a speaker feigns to be in doubt as where to begin or end, or what to say and what not.² Its chief aim is to win the audience by the air of modesty it gives to the discourse and the impression of truth it adds to what is about to be said. The following examples are suggestive of the figure in St. Leo.

serm. 27, 2: Quae hoc sacramentum mens comprehendere,
quae hanc gratiam valeat lingua narrare?

ibid. 29, 1: Excedit quidem, dilectissimi, multumque supereminet humani eloquii facultatem divini operis magnitudo; et ideo oritur difficultas fandi, unde adest ratio non tacendi

ibid. 30, 1: in eo ipso quod digne non potest explicari, semper exuberat ratio disserendi; non quia liberum sit diversa sentire, sed quia dignitati materiae nulla lingua sufficere

These three citations are the only approaches to diaporesis in St. Leo's works. Strictly, none of them constitutes the figure, since there is lacking the element of uncertainty which is essential to this figure. The hesitation here expressed is not feigned for reasons of rhetoric, but is a genuine admission of the inability of the human *adequately* to express the Divine.

This device appears eleven times in the *Sermons* of St. Basil,³ seven times in the *Homilies* of St. John Chrysostom,⁴ and twenty-three times in St. Augustine's *Sermons*.⁵ It is not used by St.

¹ Campbell, p. 55.

³ Campbell, p. 56.

⁵ Barry, p. 133.

² Quint. 9, 2, 19.

⁴ Burns, p. 45.

Hilary.⁶ Its absence from St. Leo is one indication that he felt no need of hesitation, however feigned, in voicing his message.

B. *Epidiorthosis*

Epidiorthosis is the correction of a previous statement by the substitution of a stronger or more suitable expression.⁷ There is only one suggestion of this device in the *Sermons*, which, however, is in the form of arsis-thesis.⁸ The following represent five instances found in the *Letters*.

epist. Schw. 76, p. 86, 32: proinde si placet vestrae elementiae, immo quia id vobis placere cognosco . . .

ibid. ST. 39, 120: in Domino hortor ac moneo, ut deposito ambitionis desiderio, spiritu potius ferveas caritatis ejusque virtutibus secundum doctrinam apostolicam proficenter orneris

ibid. 59, 9: quibus comprimendis vel potius quantum Deus auxiliatur abolendis . . .

Epidiorthosis affects the style of St. Leo hardly at all. The few instances where it occurs indicate a carefulness in composition and a directness in presentation. This explanation of Leo's avoidance of epididorthosis is confirmed by the fact that some of the instances of this figure found in St. Basil and St. Augustine have been charged to lack of preparation.⁹

C. *Prokataleipsis*

Prokataleipsis is a figure in which an orator anticipates an objection, and strengthens his case by answering it in advance. This device was especially effective in the court-room.¹⁰ There is only one suggestion of it in St. Leo, in the form of a vigorous question:

serm. 43, 1: An forte quisquam ita insolenter superbit et ita se illaesum, ita immaculatum esse praesumit, ut nullius iam renovationis indigeat?

D. *Paraleipsis*

Paraleipsis is a device by which an orator emphasizes a point by pretending that he wishes to pass over it in silence. Two instances

⁶ Buttell, p. 93.

⁷ Volkmann, p. 496.

⁸ Serm. 23, 3.

⁹ Cf. Campbell, p. 57; Barry, p. 138.

¹⁰ Quint. 9, 2, 16.

of *paraleipsis* were noticed in Leo, both in the form of parentheses, one in the *Sermons*, and one in the *Letters*.

serm. 16, 4: illud quoque scelus, *quod eloqui verecundum est*, prodiderunt, quod tanta diligentia investigatum est ut. . .

epist. ST. 13, 34: generatio Domini nostri Jesu Christi secundum carnem, et verae mortis ac resurrectionis ejus confessio, *quod horremus dicere*, solveretur.

In avoiding *paraleipsis* Leo follows closely other patristic writers. The figure occurs eleven times in Hilary,¹¹ seven times in the *Sermons* of Augustine,¹² and not at all in the *Sermons* of St. Basil,¹³ or the *Homilies* of St. John Chrysostom.¹⁴

E. *Prodiorthosis*

Prodiorthosis is a prefatory remark intended to win over the audience by an apology, or to revive interest by promising to be brief.¹⁵ The following examples are representative of this figure.

serm. 16, 4: Unde universas eorum impietates ac turpitudines enarrare perlongum est; superat enim verborum copiam criminum multitudo. Ex quibus ad judicandum pauca sufficiunt, ut. . .

ibid. 23, 1: Nota quidem sunt vobis, dilectissimi, et frequenter audita, quae ad sacramentum pertinent solemnitatis hodiernae; sed sicut illaesis oculis voluptatem affert lux ista visibilis, ita cordibus, sanis aeternum dat gaudium nativitas Salvatoris, quae a nobis numquam est tacenda, licet non sit, ut dignum est, explicanda.

ibid. 30, 1: quorum pravas compugnantesque sententias brevi significatione perstringam

ibid. 58, 5: quem ne vos cumulo prolixitatis oneremus, in quartam Sabbati . . . differamus

ibid. 86, 1: Observantiam quidem vestram, dilectissimi, ita novimus esse devotam, ut animas vestras non solum legitimis, sed etiam voluntariis ieiuniis excolatis. Verumtamen adiicienda est huic studio etiam nostrae admonitionis exhortatio, ut. . .

ibid. 89, 1: Praedicationem nostram, dilectissimi, familiaris vobis adjuvat consuetudo, et ratio temporis commendat officium sacerdotis, ne aut onerosum videatur aut arduum, quod et praeceptum exigit legis et devotio temperat voluntatis

¹¹ Buttell, p. 96.

¹² Barry, p. 143.

¹³ Campbell, p. 57.

¹⁴ Burns, p. 48.

¹⁵ Volkmann, p. 494.

- epist. Schw. 85, p. 94, 37: quod te *etiam sine me monitu* facturum esse non dubito.
- ibid. 97, p. 104, 5: ne hujus epistolae pagina in nimiam longitudinem tenderetur
- ibid. 101, p. 108, 15: Laetificatus valde sum et plurimum delectatus quod mihi fidei vestrae est, de qua in Domino glorior. . . .
- ibid. ST. 70, 5: Quamvis enim sciam clementiam tuam humanis institutionibus non egere, et sincerissimam de abundantia Spiritus Sancti hausisse doctrinam, officii tamen mei est et patefacere quod intellegis et praedicare quod credis, ut. . . .
- ibid. 15, 18: Sed hos ausus pio et christiano principi confidimus minime placituros
- ibid. 30, 5: Quamvis non dubitem fraternitati tuae omnem originem scandalorum quae de incarnatione Domini Nostri Jesu Christi, in orientalibus ecclesiis commota sunt, ad plenum esse compertam, tamen ne quid. . . .
- ibid. 45, 6: Multa mihi in omnibus clementiae vestrae litteris causa gaudendi est, dum. . . .

FREQUENCY OF PRODIORTHOSIS

	Sermons	Letters
No. of Half-Pages.....	309	201
No. of Figures.....	35	49

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	84
Augustine (Sermons).....	510	19
Hilary	510	6

The frequency of prodiorthosis in Leo's work shows a great fondness for this figure, especially when compared with his almost complete neglect of the other figures of argumentation, and when compared with the frequency of this figure in Augustine and Hilary. Approximately one-third of the *Sermons* either begin or end with some remark intended to win the audience, and almost half the *Letters* begin with a pertinent compliment which is used as a polite introduction to the matter under discussion.

The sum of the figures of argumentation in Leo's works is ninety-five, eighty-four of which are prodiorthosis. Though he greatly

exceeds Hilary in his frequent use of the latter device, they are about equal in their general avoidance of these figures; whereas Augustine, in his *Sermons*, exceeds Leo more than 8:1.

St. Leo's almost complete avoidance of the figures of argumentation, save prodiorthosis, in contexts which might easily have been arranged to include them, shows a preference for the direct and positive mode of presentation, without the artificiality of devices reflecting more sophistic rhetoric. Leo seems not to be content with refuting error but much more strives to disseminate positive doctrine.

CHAPTER VIII

FIGURES OF IMAGERY

The figures of imagery are comparison, metaphor, ecphrasis, and allegory. This last does not occur in St. Leo. Their purpose is to give a more vivid and expressive form to the thought by presenting it in the guise of a picture. Allegory, comparison and metaphor emphasize the point under discussion by showing its similarity to the object to which it is likened. Ecphrasis gives emphasis by visualizing the object itself, with all details.

A. *Comparison*

Comparison, or simile, is a figure of imagery which aims at clarifying a point by illustrating it by a picture. The important element in comparison is that the object used in illustration must be more familiar and obvious than the object it is meant to illustrate.¹ The comparison should carry the mind beyond the commonplace and furnish a pleasurable impression of surprise at the hitherto unnoticed similarity between the objects compared. Comparison differs from metaphor in that the former must be introduced by an expressed term of comparison. The following exemplify St. Leo's use of comparison.

serm. 20, 3: In eleemosynis enim virtus quaedam est instituta baptismatis, quia sicut aqua exstinguit ignem, sic eleemosyna peccatum.

ibid. 33, 5: Quicumque enim in Ecclesia pie vivit et caste, qui ea quae sursum sunt sapit, non quae super terram, coelestis quodammodo instar est luminis

ibid. 38, 2: lumen intelligentiae tamquam ducem stellam sequatur

ibid. 79, 1: sicut fuit concupiscentia initium peccatorum ita sit continentia origo virtutum

ibid. 35, 4: Sicut enim magnum peccatum est cum inter gentes propter malos Christianos nomen Domini blasphematur, ita magnum pietatis est meritum, cum eidem in sancta servorum suorum conversatione benedicitur.

ibid. 96, 1: Sicut peritorum, dilectissimi, prudentiumque medicorum est passiones infirmitatis humanae remediis praevenire, et quemadmodum saluti contraria declinentur ostendere, ita pastoralis officii est

¹ Quint. 8, 3, 72; and 5, 11, 22.

- ne Dominico gregi haeretica malignitas noceat, providere, et qualiter luporum et latronum improbitas sit cavenda demonstrare
 epist. ST. 70, 141: Sicut ab initio erat divinitus praeordinatum ita est in plenitudine praefiniti temporis factum
 ibid. 4B, 25: Poterat quippe omnipotentia Filii Dei sic ad docendos justificandosque homines apparere, quomodo et patriarchis et prophetis in specie carnis apparuit
 ibid. 37, 19: Nam sicut in ipsa Domini resurrectione credenda, ad corroboranda initia fidei, multum securitatis accessit, quod quidem apostoli de corporea Domini Jesu Christi veritate dubitavere, et visu atque contactu fixuras clavorum et vulnus lanceae perscrutando, ambiguitatem cunctis dum ambigunt abstulerunt, ita nunc quoque dum aliquorum infidelitas confutatur, omnium haesitantium corda firmata sunt, et proficit universis ad illuminationem quod quibusdam intulit caecitatem.
 ibid. 50, 32: Fides enim Catholica sicut damnat Nestorium qui in uno Domino Jesu Christo duas ausus est praedicare personas, ita damnat etiam Eutychem cum Dioscoro qui ab unigenito Dei Verbo negant in utero virginis matris veritatem carnis humanae susceptam.

FREQUENCY OF COMPARISON

	Sermons	Letters
No. of Half-Pages.....	309	201
No. of Figures.....	17	16

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	33
Augustine (Sermons)	510	205
Hilary	510	36

To be effective, it is necessary that comparison be introduced rarely, and that the common element in the terms of the comparison be such as to create surprise, or at least to make a point more readily acceptable by showing it to be of equal force with the object to which it is compared, which object is already accepted.

Leo is sufficiently sparing in his use of comparison. The element of surprise, however, is wholly lacking in its composition. No greater variety of likenesses taken from other orders is used, as farming, the sun, navigation, military science, animals, amusements, painting, pottery, hunting, and fishing, etc., as is found in

the *Sermons* of Augustine.² The example quoted from the ninety-sixth sermon of Leo, which must have been fairly commonplace to those who heard it, is, however, one of the few instances of comparison in Leo worthy of note. Most of the others, as the examples indicate, are of the plain, informative type, without any effort to achieve the ornamentation which the more elaborate form of comparison adds to composition.

B. *Metaphor*

Metaphor is an implied comparison between two objects of different spheres which is effected by designating one in terms of the other.³ The meaning of the word is thus transferred from the literal to the figurative sense. In order fully to estimate a writer's handling of metaphor it would be necessary to distinguish genuine instances of this figure from the number of metaphorical expressions that had already been received into the language as commonplaces by the time our author began to write. There is one phrase in Leo—in *agro cordis*—which, because of its repeated occurrence seems to belong in this category, and has therefore not been included in the statistics (cf. serm. 9, 1; 12, 3; 74, 5). Aristotle, and the ancients generally, regarded the effective use of metaphor one of the chief sources of charm and grandeur in style, and considered the making of good metaphors one of the great marks of original genius.⁴ Like comparison, metaphor shows the affinity between objects hitherto considered unrelated. This affinity must not be too obvious, lest the pleasure of suddenly recognizing it be destroyed; nor should it be so obscure as to become little more than an exhibition of the composer's ingenuity. The following were noted in St. Leo.

serm. 4, 1: et immaculatas pietatis hostias de altari cordis offerre

ibid. 9, 2: et numquam a cordis oculis divinae discretionis imago
discedat

ibid. 10, 2: quia ipsi animas suas fame afficiunt et nuditate dehonestant,
qui de iis quae terrenis horreis commendarunt nihil thesauris coelestibus intulerunt

ibid. 17, 4: fugientes immundissimam avaritiae lepram

² Barry, p. 224.

³ Quint. 8, 6, 4-18; D'Alton, pp. 92-95; Volkmann, p. 417.

⁴ *Rhet.* 3, 2, 8; *Poet.* 22, 9.

- ibid. 18, 3: Anima autem neminem juvans erit arbor non habens poma, cum totius pietatis invenietur aliena.
- ibid. 19, 2: et pulchritudo rerum unius Dei opificio conditarum, non desinit cordis auribus magistram insinuare rationem
- ibid. 22, 5: immortalis substantiae virtute pascaris, securus adversus inimicas tentationes pro pietate configas, et si *coelestis militiae sacramenta* servaveris non dubites te in castris triumphalibus regis aeterni pro victoria coronandum. . . .
- ibid. 72, 1: Quia igitur apud fideles aures ignorantiae locus non est, semen verbi, quod est in praedicatione Evangelii, debet in terra vestri cordis augeri, ut remotis suffocationibus spinarum ac tribulorum, libera in fructus suos exeant plantaria piorum sensuum, et reectarum germina voluntatum.
- ibid. 60, 4: nullumque est in illo corde iustitiae vestigium, in quo sibi avaritia fecit habitaculum. Hoc perfidus Judas inebriatus veneno.
- epist. ST. 70, 99: qui caecis mentibus lumen nolunt recipere veritatis
- ibid. 23, 20: haec vobis de perempto Eutychis errore victoria est, quem si quid sani cordis habuisset, dudum in auctoribus suis percussum olimque prostratum facile potuerat declinare, ne de sepultis cineribus rediviva temptaret incendia commovere
- ibid. 31, 19: quas contra sincerum veri luminis fontem de cenosis lacubus diabolicae falsitatis hauserunt.
- ibid. 53, 48: Hoc tibi indesinenter ipsa crux loquitur, hoc lapis clamat sepulcri, in quo Dominus humana conditione iacuit, et de quo divina potentia resurrexit.
- ibid. Schw. 78, p. 88, 1: in ipso suae damnationis loco multa adversum integritatem catholicam blasphemiarum desperatius venena profundere et quod in illo totus mundus horruit atque damnavit, impudentia maiore, ut innocentes decipere possit, evomere.

FREQUENCY OF METAPHOR

	Sermons	Letters
No. of Half-Pages.	309	201
No. of Figures.	40	16

TABLE OF COMPARISON

	No. of Half-Pages	No. of Figures
Leo	510	56
Augustine (Sermons)	510	297
Hilary	510	163

The plainness of the examples quoted is typical of Leo's use of metaphor. This plainness, coupled with the infrequency of this

figure, is indicative of what is even more noticeable in reading the complete text, viz., that Leo does not favor picturesque writing. This is further confirmed by the simplicity of the comparisons he makes, and by the complete absence of allegory.

Elaborately developed and detailed metaphors, such as are found in Chrysostom's *Homilies on the Statues*,⁵ in St. Basil,⁶ and St. Gregory of Nyssa,⁷ are foreign to Leo's style, as they are to Hilary's.⁸ They are in their brevity and conciseness reminiscent of Cicero's use of this figure.⁹

C. *Ecphrasis*

Ecphrasis is an elaborate word-picture, the rhetorical representation of a person, thing, or situation in all its details.¹⁰ This figure was especially suited to the genius of the rhetorical historian. It has been described as the point of contact between such history and Sophistic rhetoric.¹¹ Its purpose is to visualize the object under discussion by an abundance of detail, and by stressing what is accidental, but which, when mentioned, suggests other elements which serve to impress the essentials of the picture. The following are representative.

serm. 22, 4: illusa est securi hostis astutia, qui nativitatem pueri in salutem generis humani procreati, non aliter sibi quam omnium nascentium putavit obnoxiam. Vidit enim vagientem atque lacrymantem, vidit pannis involutum, circumcisioni subditum, et legalis sacrificii oblatione perfunctum. Agnovit deinceps solita pueritiae incrementa, et usque in viriles annos de naturalibus non dubitavit augmentis. Inter haec intulit contumelias, multiplicavit iniurias, adhibuit maledicta, opprobria, blasphemias, convicia, omnem postremo in Ipsum vim furoris sui effudit, omnia tentamentorum genera percurrit. . . .

ibid. 46, 2: Da homini quod de muliere puer nascitur; da Deo quod nec conceptu laeditur virginitas materna, nec partu. Formam servi obvolutam pannis, iacentem in praesepio cognosce; sed annuntiatam ab angelis, declaratam ab elementis, adoratam a magis formam Dei confitere. Humanum intellige, quod non declinavit nuptiale convivium; divinum approba, quod aquam convertit in vinum. Nostra tibi innotescat affectio, cum mortuo amico fletus impenditur; divina potentia sentiatur, cum idem post quatruiduanam iam foetidus sepulturam solo vocis imperio vivificatus erigitur. Lutum de sputo

⁵ Burns, p. 89.

⁶ Buttell, p. 140.

¹⁰ Quint. 8, 3, 61.

⁸ Campbell, p. 99.

⁹ Straub, p. 42.

¹¹ D'Alton, p. 508.

⁷ Meridier, p. 110.

et terra fieri, corporei fuit operis; sed illinc superlitos caeci oculos illuminari, non dubium est illius fuisse virtutis, quae quod principiis naturae non dederat, ad manifestationem suae gloriae reservarat. Veri est hominis fatigationem corpoream somni quiete relevare; sed veri Dei est vim saevientium procellarum praecepti increpatione compescere. Cibos esurientibus apponere humanae benignitatis est, et socialis animi; sed quinque panibus et duobus piscibus quinque millia virorum, exceptis mulieribus et parvulis, satiare, quis negare audeat opus esse Deitatis? (Cf. also serm. 41, 3; 53, 2; 57, 2; 64, 4; 68, 1; epist. ST. 53, 37; Schw. 113, p. 161, 6).

FREQUENCY OF ECOPHRASIS

	Sermons	Letters
No. of Half-Pages	309	201
No. of Figures	15	2

Seventeen examples of ecphrasis in five hundred Migne columns do not constitute a very considerable feature of St. Leo's composition. His restraint in this respect follows closely that of Augustine,¹² and of Hilary.¹³ The reason for this avoidance of vivid description is not to be found in the subject-matter. Ecphrasis is well adapted to Christian themes, and the Greek Fathers of the fourth century used this device freely.¹⁴ Its rare occurrence in Leo confirms what is evident from a detailed reading of his work, namely, that his interest lies more in giving reasons for the faith that is in him than picturesquely describing scenes that pertain to it. He does, however, realize the value of visual representation as an aid to intellectual conviction, and does not hesitate to employ this device as an aid to his generally more direct method of presentation.

The conservative use of imagery, coupled with the unelaborate nature of the examples, definitely classifies Leo's style as conservative in the use of Sophistic devices. The use of imagery is almost forced upon him, e. g., in sermons on the Nativity. His comparisons, likewise, are readily suggested by his subject; e. g., in preaching on abstinence, the relation between physical and spiritual food is readily suggested. And it is so with all his uses of imagery. They are clear and concise, and always subordinate to his thought.

¹² Barry, p. 251.¹³ Buttell, p. 155.¹⁴ Campbell, p. 129.

CHAPTER IX

CONCLUSION

The following brief summary of the style of the *Sermons* and *Letters* is based on the evidence presented in the preceding chapters.

Of the figures of redundancy, arsis-thesis and pleonasm are used both in the *Sermons* and *Letters* with considerable freedom. Periphrasis, even allowing for the subjective treatment that this figure requires, is used with greater restraint. It is the least emphatic figure of this group, and its infrequency is an index of Leo's preference for clearer and more direct composition. Arsis-thesis occurs nearly twice as often as pleonasm.

In the employment of figures of repetition, prominence is likewise given to those forms that serve more directly the purposes of clarity and directness. Epanaphora and anadiplosis comprise more than ninety per cent of the figures in this group. The more elaborate figures—climax, kuklos, symploce, and epanados—which occur in that order of frequency, are used with a restraint consonant with Leo's obvious intention to subordinate ornament to substance; yet, where the nature of the particular passage allows for elaborate presentation, there seems to be no hesitation in inserting such devices. This was especially noticed in the use of epanados. This figure serves Leo well in emphasizing and enlarging upon the quotations from Sacred Scripture, which may be said to be the basis of his composition.

The figures of sound are almost completely dominated by alliteration. Every page of the text contains examples of deliberate use of this device, which, however, is not so extended as to obscure the clarity which seems to be of prime consideration. Leo's preference is for a variety of twofold alliteration in close proximity, rather than longer repetitions of the same sound. Assonance is next of the figures of sound in frequency, but its prominence is explained in great measure by the unavoidable similarity at the end of sequent words in a highly inflected language. Paronomasia and polyptoton, though properly figures of sound, serve also the purposes of repetition. Leo uses them in comparative moderation for the noticeable

reason of stressing his thought, while at the same time he seems to advert, particularly in the *Sermons*, to their value as pleasing to the ear. The instances of parechesis that have been accepted as genuine are of the more striking type, such as *virtute vitetis*, which are necessarily of infrequent occurrence in a writer who is intent more on sense than sound, yet who is not so over strict as not to include an occasional and attractive parechesis when it is a real adornment. The same is true of cacophony. The few instances where it occurs, and the great variety of these instances, seem to add to the general harmony of diction.

The figures of vivacity are intended to give a dramatic touch and liveliness that awaken and sustain interest. Rhetorical questions, polysyndeton and asyndeton, in the order named, are used with a frequency that adds to the flow of Leo's language. Especially effective are the numerous passages in which asyndeta are followed in close succession by polysyndeta. The instances of apostrophe in the *Sermons* are emotional appeals to the Jews, Herod, Judas, the executioner of St. Lawrence, etc., to consider the result of their diabolical work. No example was noted in the *Letters*, but the effect of apostrophe is intended in several *Letters* where Leo dramatically calls upon the heretics, in the third person jussive subjunctive, either to prove their contention or abandon it. Parenthesis is used sparingly, while exclamatio and optatio are very rare, the latter occurring only once. Litotes is a favorite device by which Leo adds telling emphasis to his discourse without a multiplicity of words. No instance of irony was noted.

Of the Gorgianic figures and allied devices of parallelism, isocolon shows evidence of deliberate composition, especially where it is combined with epanaphora and homoioteleuton. St. Leo's use of parison is very generous, and there is an ease in the change from one symmetrical structure to another, along with a prudent infrequency of chiasmic and antithetic arrangements. Homoioteleuton is very conspicuous both in the *Sermons* and *Letters*, though Leo is conservative in his use of more than twofold end rhyme. A comparison of the statistics for Leo's use of antithesis and antithetic parison showed his greater appreciation for the more striking effect of the latter device. This is also true of chiasmus and chiasmic parison. While there is a notable preference for this figure in its parallel

form, the total number of examples shows no great leaning toward this figure. The great majority of the Gorgianic figures in Leo are of the simpler forms, i. e., parison and homoiteleton, in which Sophistic tendency is less pronounced.

The general restraint which Leo exercised in the use of most of the figures is even more pronounced in the minor figures of rhetoric, with one very prominent exception. Hyperbaton is the only Sophistic device that is outstanding in Leo's work. Of the various forms this figure takes, Leo decidedly prefers the separation of a noun from its modifier, and a preposition from its object. The former is often well used for emphasis. The latter is more often an artistic device, the frequency of which makes it a characteristic of his style. Though the few examples of oxymoron and paradox hardly allow this figure to influence greatly his style, their clearness and conciseness notably heighten the particular passages in which they occur. Hyperbole occurs somewhat less frequently and with much less sharpness. Antimetathesis occurs only three times. Antonomasia was noticed frequently, especially in periphrastic descriptions of God and the devil. This indicates Leo's appreciation of the rhetorical advantages of naming a person by naming his characteristics.

St. Leo does not use prosopopoiia, dialektikon, or hypophora. The hesitation that must be feigned in diaporesis is almost always genuine in Leo. The few instances of epidiorthosis affect hardly at all the carefulness of composition and directness of presentation. There was only one suggestion of prokataleipsis, and three examples of paraleipsis. On the other hand, prodiorthosis occurs in approximately one-third of the *Sermons* in the form of some remark intended to win the audience, and in almost half the *Letters*, as a polite introduction to the matter under discussion. St. Leo's almost complete avoidance of the figures of argumentation, save prodiorthosis, in contexts which might easily have been arranged to include them, is further evidence of Leo's partiality for the direct and positive mode of presentation without the artificiality of devices better suited to the professional rhetorician.

The most conclusive evidence of Leo's restrained use of Sophistic devices was pointed out in the chapter devoted to the figures of imagery. No instance of allegory was noted. Most of his figures

of comparison are of the plain, informative type, without any striving for the ornamentation found in more elaborate forms of comparison. Plainness, too, is typical of Leo's use of metaphor. This plainness, coupled with the infrequency of metaphor, is indicative of what is even more noticeable in reading the complete text, viz., that Leo does not favor picturesque writing. The rare occurrence of ecphrasis confirms what is evident from a detailed reading of his work, that is, his interest lies more in giving reasons for the faith that is in him than in picturesquely describing scenes that pertain to it.

The most notable differences between the style of Leo's *Sermons* and that of the *Letters* is to be found in the frequency of figures of redundancy, repetition, and the Gorgianic figures, especially parison and homoioteleuton. Other figures that occur with considerably greater frequency in the *Sermons* are paronomasia, polyptoton, and antonomasia. But it is remarkable that alliteration, which is the most frequent figure in the *Sermons*, should be found with almost equal frequency in the *Letters*. Very few of the many instances of assonance in the *Letters* seem to be deliberate figures. Prodiorthosis occurs more often in the *Letters*, because of their expository character, and in a more pronounced way. However, the line between Leo the preacher, and Leo the formal prose stylist, is not always clear. There is more than one verbatim repetition from the *Sermons* in the *Letters*. The fervor of the Christian preacher overflows into his correspondence.

Leo's style does not suffer by comparison with the most gifted patristic writers among his predecessors, Augustine, Ambrose, Hilary, and Jerome. Leo differs most from Augustine and Hilary by his greater fondness for homoioteleuton, pleonasm, and parison, but he is otherwise rather sparing of devices characteristic of the Second Sophistic. His use of rhetorical questions is much less frequent than Augustine's and Hilary's. In the use of simile (comparison), his frequency is far less than that of Augustine, and about equal to that of Hilary. His metaphors are much plainer and less frequent than either Hilary's or Augustine's. Leo resembles Ambrose most in his use of parallelism, and differs most from him in frequency of metaphor. It is in the sparing use he makes of metaphor, too, that Leo stands in sharpest contrast to St. Jerome. They

are most alike in their fondness for alliteration. Antithesis is more prominent in Augustine, Ambrose, Hilary, and Jerome. Leo's scant use of the figures of argumentation is more suggestive of Gregory the Great, a full century and a half further removed from Sophistic influence, than of any of his immediate predecessors. Leo's generous use of hyperbaton indicates that he was under the full influence of the late Latin rhetorical tradition.

Comparisons with the great Christian Greek stylists cannot be urged too minutely. It is worth remarking, however, that there is a close similarity between St. John Chrysostom in his *Homilies on the Statues* and St. Leo's *Sermons* in the frequent use of pleonasm in the form of two synonymous words. Metaphor, again, is the figure which most separates them, as it separates the style of Leo and Basil. There are further and more noticeable differences between Basil and Leo, viz., alliteration and homoioteleuton. Basil's use of these figures has been described as surprisingly sparing; while in Leo homoioteleuton is very abundant, though mostly of the simpler, twofold type, and his prominence as a stylist is due in very great measure to his fondness for alliteration.

Style is a human thing. It can be moderate, like virtue, and it can be excessive or defective, like vice. In the Christian dispensation it can be sanctified. This study has brought out in detail the fact that Leo is sufficiently close to the literary norms of his time to deserve the great praise he has always received as a stylist; and at the same time he is sufficient master of those norms to make his use of them his. But he did not write for himself: *non ad nostram elationem, sed ad Christi Domini gloriam consona voce cantavimus* (serm. 3, 1).

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